CHRISTIAN WEEKLY

OCTOBER 30, 1972 — No. 1079
28TH YEAR OF PUBLICATION

CALVINIST-CONTACT

P.O. BOX 312, STATION B, HAMILTON, ONTARIO, CANADA

Authorized as Second Class Mail. Registration number 0-0451.
Postage paid at Hamilton, Ontario, Canada.

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IN MEMORIAM FRANCOIS GUILLAUME

It is only a short time ago that a column in this paper was devoted to the remembrance of rev. **Henry Venema**, and that column was undersigned by his personal friend rev. F. Guillaume.

Within the space of a year rev. Guillaume followed his brother on the road of no return, it pleased the Lord to take both of them in the same year unto Himself.

What a loss! what a gain!

We will miss the pen of rev. Guillaume who during his years of retirement continued to show his very lively interest in the things of the kingdom of God by means of his writing in our paper; his prayer was: "Preserve and increase Thy church", and he wanted to serve his Lord while it was day.

We will miss his personal contact, the charm of his personality which contained the two elements of an idealist and a child.

But we may and must add, that he "looked for the homeland to come. Therefore God was not ashamed to be called his God, for He had prepared for him a city." (Hebr. 11:14,16)

Both rev. H. Venema and rev. Francois Guillaume were colleagues in Toronto and God privileged us to work in a very good harmony.

When I was called to the congregation of Toronto I, I got a long letter from rev. Guillaume with all kinds of good advice, in which I found an echo of his own experiences. Among more things he wrote to me: "Er is iets machtig moois in voor Canada in aanmerking te komen. In moeite en strijd bouwen we hier, verder dan de fundamenten zijn we nog niet, voor Gods kerk en koninkrijk van de toekomst: we proberen grondslagen te leggen." En: "Over de hele werld gezien is hier in Canada een terrein dat aandacht en verzorging behoeft, most important for the future. Maar zonder enige twijfel moeten ook de mensen, die hier komen, offers brengen. Je hebt zo maar je vrienden, je hele kring waarin je thuis was, niet terug. Er zijn onder onze mensen hier wel enkele intellectuelen, maar je strijdt je strijd tamelijk alleen. Immigrantenkerken houden van hun dominee anders dan hollandse. Veridealiseer de situatie hier vooral niet. Als je meent te moeten komen, wat ik van harte hoop, kom dan allebei toch vooral om niets and niemand anders, dan omdat je vast gelooft dat God je tot deze stap geroepen heeft. Dan komt alles goed, maar ook dan alleen."

It was quite remarkable, that in that same letter Rev. Guillaume compared Toronto with Amsterdam. He wrote: "First Toronto is onze oudste gemeente in deze grote city, die zich van Aerdenhout bij Haarlem tot de Oranjesluizen voorbij Amsterdam in een aaneengesloten complex van straten en lanen uitstrekt en met de dag groeit."

Guillaume, in spite of his French names, was an Amsterdammer to his backbone; once he told me about his father who had shown him the Christian schools in that city and had spoken to him of the Christian Labor Movement; and I wrote before that he was a child; he was a child of his father and of the city of his father; he said: "What my father said was as true as true can be and it is still true."

He loved the Free University of that city as he had known it from childhood; and he wanted to apply the same principles in this country.

Amsterdam had also been the city of his beloved teachers J. C. Sikkel en S. G. De Graaf. In all his preaching he showed their influence. He always wanted to open the Bible, the whole Bible and to show the way in which God once had spoken of His salvation and in which He continues to do so for the generation of today. But he was not an imitator. He had a quality of his own. The intonation of his own voice, the tendency to stress the mystic union with the Lord Jesus, the personal contact; he had a great veneration for the Amsterdam-philosophy, but he was not a philosopher himself; not without humor he could tell stories about some philosophers who had been the guests of his house.

Before coming to Canada rev. Guillaume had followed already a long and honorable career in the Gereformeerde Kerken in the Netherlands.

He started his ministry in 1928 in the heart of Friesland, in Oosterend; from there he went in 1932 to the top of North-Brabant, to the city of Klundert; then he went again to Friesland, to the city of Sneek in 1939; from Sneek he went to the place of his birth, Amsterdam West, in 1947; and in 1953 he accepted the call to the Rehoboth church, in that time the Annette Church, of Toronto; finally he went still for 4 years to the West of Canada, he was in Edmonton between 1965 and 1969.

A busy life, also an emotional life.

Some years ago he wrote in the Young Calvinist about his experiences in the German concentration camps. And anyone who has read these articles remembers the big and fiery trial, about which he wrote eloquently, but also the wonderful hearing of prayers about which he witnessed.

After his return from that ordeal his health was never the same as it had been before. For some time in Toronto it seemed to be so, that he would not be able to continue to preach. But again God heard his prayers, and in a way which nobody could have dreamt of means were found to restore his strength. He liked the company of his elders and deacons, he sometimes called them in his Toronto-time: "Mijn Jongelingsvereniging."

He liked the company of his colleagues, and many readers will remember the enthusiastic reports he sometimes wrote in our paper concerning their meetings and the "ongezouten" criticism they sometimes leveled against each other.

And now he is called home.

Anyone who remembers him knows that he sometimes with almost amazed eyes could speak of the joy of faith and the love of Christ.

Now his eyes may see what no eye has seen.

We remember him with gratitude; and we also should remember in our prayers his faithful wife who in all quietness was always a rock of strength for her husband. May the Lord strengthen her and their children.

"There remains a sabbath rest for the people of God." (Heb. 4:9)

Louis Praamsma.

The funeral took place on Saturday, October 21, following a church service in the Brantford Christian Reformed Church. Rev. A. H. Venema, who was installed two weeks ago by Rev. Guillaume, conducted the service. This ministry of the Word added much to the gratefulness for what the Lord had given His church in the person of Rev. Guillaume. After the burial many people gathered again in the church hall. Several speakers witnessed of the blessing received through his ministry, among them two representatives of the Edmonton III congregation, namely Mr. P. Mos and Mr. P. Vlieg.

Evidently Mrs. Guillaume and her children were strengthened and comforted by the many expressions of sympathy and thankfulness.

D. F.

Will Alberta dare...?

The Lougheed government of Alberta has introduced another first in Alberta in that a fall sitting of the Legislature is scheduled to open this month (October). This legislative session is to deal with at least two aspects of vital concern to Christians living not only in Alberta, but across Canada. The two aspects to be dealt with are the proposed Alberta Human Rights Bill and amendments to the Alberta Labour Act, Premier Lougheed in a recent television interview has publicly stated that with the enactment of the Human Rights Bill certain changes would have to be made to bring existing legislation into line with the soon to be enacted Human Rights Bill.

The crucial question for all freedom-loving Christians vitally concerned in promoting the justice and righteousness of the Kingdom of Jesus Christ is, to what extent will the Alberta Labour Act be amended to bring it into line with the Alberta Human Rights Bill? The proposed Human Rights Bill, which has already passed second reading during the spring session of the Legislature, states, among other things, that freedom of association and religion are to be guaranteed and safe-guarded for *all* Albertans. In this respect, the Bill is much like the U.N. Declaration of Human Rights and the existing Canadian Bill of Rights. We all know, of course, that neither of the afore mentioned Human Rights declarations have any legal status in Canadian law; which means that existing labour legislation, for example, need not be in accord with them. Alberta, in spite of having had 35 years of what some people call a Christian Social Credit government, is no different from other Canadian provinces in this regard. Section 84(2) of the Alberta Labour Act states," Nothing contained in subsection (1) prevents a trade union from maintaining an existing agreement or entering into a new agreement with an employer or organization of employers whereby all the employees or any unit or classification of employees of the employer or organization of employers *are required to be members of a specified trade union.*" (emphasis mine) Whereas the Canadian Bill of Rights and the proposed Alberta Human Rights Bill affirms the freedom of association and religion, this section of the Alberta Labour Act makes legal compulsory unionism, making it a condition of employment to become a member of a specified trade union.

Now, the interesting thing is that Premier Lougheed has apparently seen the obvious contradiction of having a Human Rights Bill stating one thing, and Labour legislation, stating and condoning just the opposite. Again, the crucial question is, to what extent will existing legislation be amended to bring them into line with the Human Rights Bill? Will Alberta Dare?

The Alberta government has invited all interested parties and individuals to submit briefs and suggestions as to how and what in the Alberta Labour Act should be amended. In response to this invitation, the Christian Labour Association of Canada (CLAC) and the Committee for Justice and Liberty (CJL) have jointly submitted a 20-page brief to Alberta's Labour Minister, Dr. A. E. Hohol. These two organizations have been invited to comment on their brief at a public hearing to be held in Calgary on October 19.

The CLAC-CJL makes a strong and appealing plea to the Alberta government to enact legislation amending the Labour Act to render compulsory unionism illegal. Allow me to quote a few highlights from the brief.

It should be remembered that we live in a free, pluralistic society — a society which allows for the expression of more than one ultimate life-principle. In our country we are raised from birth in the tradition that it is right and proper for people to march to the sound of different drums, compelled by their respective convictions honestly arrived at. Indeed, the notion that harmony need not be imperiled by diversity is one of the objectives of the Canadian experience. The tradition is accepted in the areas of politics, education, church affiliation and virtually all other areas of activity. We see no reason why the objectives should be different when men and women go to work.

The freedom to work, the freedom of association and the freedom to support the political party of one's own choice are of more enduring importance to Canada than a particular set of labour relations statutes or election laws. All freedoms must be viewed in the context of the civil right to freedom of religion, which embraces both the right to hold religious convictions and the right to translate those convictions into the fabric of everyday life in the factory or other place of work. (p.3)

A man's daily work should not be considered a mere economic necessity or a commodity like wheat and steel, to be sold to the highest bidder in the market place. We believe that work is an integral part of a man's life-long cultural mission to develop and preserve the creation in all its harmony and power. Both "organized labour" and the efficiency experts should stop repudiating the Biblical teaching that a working man is a person made in the image of God and called to reflect the likeness of his Creator. They should recognize that the workers ought to be consulted and, via qualified representation, should also have a real, co-deciding voice with regard to their work . . . They should demand that something fundamental be done about the adversary collective bargaining system.

The Alberta Bill of Rights will help Albertans only if these laws assume real meaning in their nitty-gritty work situation. Accordingly, the new Alberta Labour Act should recognize "freedom of religion" and "freedom of assembly and association" and prohibit trade unions from discriminating against workers who cannot in good faith join or financially support them as a condition of their employment. (p.9)

It is clear that Section 84(2) (of the Alberta Labour Act) prevents Canadian workers from enjoying "liberty", equality before the law and the protection of the law" in that they are prevented from exercising the freedom of union association guaranteed to them in Section 58 (of the Alberta Labour Act) and the Alberta Human Rights Bill. Despite Alberta's civil-rights legislation, many workers have been reduced to second-class Canadians in that many trade unions, with the consent of employers and the Legislature, deny citizens the freedom of association, the freedom of religion and the freedom of choice and force them to subscribe to and help finance union views and practices which are anti-thetical to their own. The freedom of association should be more than just a pious phrase. Its purpose should be to safeguard the employee's civil right to associate with *like-minded* fellows and to organize themselves on a *common* basis in the trade union of their choice, not someone else's. (p. 14)

With regards to specific amendments to the Labour Act, the CLAC-CJL brief recommends that Section 84(2) (3) (4) of the Act be repealed in their entirety and be replaced with the following provisions:

Sec. 84(2) No collective agreement shall contain a provision requiring, as a condition of employment, membership in or financial support of a specified trade union or granting a preference of employment to members of a specified trade union or to such persons as a specified trade union may approve.

Sec. 84(3) No trade union and no person acting on behalf of a trade union shall require an employer to terminate the employment of an employee because he refuses to join or pay dues to the trade union.

Sec. 84(4) Any employee whose union membership is suspended or revoked shall not be denied employment during any appeal.

The brief ends by suggesting that in the event that the majority of Alberta's law-makers do not have the political courage to implement the recommendations outlined above, then compromise legislation in the form of a charity clause should be adopted. Such a clause would at least allow a Christian worker who on the basis of his Christian faith cannot support a secular trade union to pay his union dues to a recognized charitable organization. The brief emphasizes that such a charity clause would, at best, be a compromise measure, as indeed it would be.

The onus is now clearly or the Alberta government headed by Premier Peter Lougheed. Will Alberta's law-makers have the political courage to deal justly in this situation? Let all Christians across Canada pray that this may indeed be the case. Finally, as election fever sweeps across Canada, may we all see the dire necessity of a genuine Christian political movement, a movement which can give the sorely needed Chrisitan direction to the political sphere of our nation. Thanks be to God that the CJL is currently endeavouring to lay the foundations for such political direction.

"Blessed is the nation whose God is Yahweh!"

John Piers, Neerlandia
Principal of Neerlandia School

Church Announcements

CHR. REF. CHURCH

Called to

Winnipeg, Manitoba, Transcona, Rev. R. G. Fisher of Brooks, Alta.

Accepted to

Kemptville, Ont., Candidate J. H. Lamsma.

Classis Contracta will be held in the Calvin Chr. Ref. Church of Ottawa, Ont., on November 28, at 7.30 p.m.

CANADIAN REFORMED CHURCHES

Called to

Smithers, B.C., Rev. J. Mulder of Cloverdale, B.C.

Declined for

Burlington-west, Ont., Rev. W. W. J. Van Oene of Fergus-Guelph, Ont.

Evangelistic Service

Sunday, November 5 the 7 p.m. evening service of the St. Thomas First Christian Reformed Church will have evangelistic emphasis. The Band of the Salvation Army will play, the Woodstock and St. Thomas choirs will sing invitational songs and Rev. L. T. Schalkwyk will give the Message to return to the Lord. The community will be invited by advertisements in the local paper. This service is part of the Evangelism Thrust program.

Ordination of Rev. Fred Heslinga

On Sept. 21, 1972, Candidate Fred Heslinga became the new ordained pastor for the Athens, Ont. Christian Reformed Church. Rev. Henry Numan Jr. of the Bethel Christian Reformed Church, Brockville conducted the service. Rev. Dirk Hart of the Montreal Christian Reformed Church had the sermon taken from Jeremiah chapter 1. Rev. Henry Katerberg from the Pembroke Christian Reformed Church ex-horted the pastor with his new task and Rev. Numan charged the congregation. Mr. Mulder spoke a few words of welcome on behalf of Classis Eastern Canada. Members of the Athens Ministerial Association were present and extended greetings. Representatives from neighbouring congregations also spoke words of welcome. Refreshments were served after the service. We are very grateful to God, our Provider, for sending us a new pastor.

FROM THE MAILBAG

ONTARIO MINISTERS' INSTITUTE

Dear Mr. Editor,

I was very sorry to see the article of the rev. Schalkwyk in C.C. about the afternoon discussion, which the Ontario Ministers' Institute had with Drs. Baarda in Hamilton.

I, as president of the O.M.I., consider this not to be a true reflection of the meeting.

Mr. Editor, be assured when the Ontario Ministers' Institute wants to see a report of one of its meetings in C.C., either you yourself will receive a request to be present at the meeting or the Institute will officially appoint somebody to write such a report.

With kindest regards,

A. W. Schaafsma,
president O.M.I.

HOLLANDSE KERDIENST

Zondag, November 5 wordt om 2:30 p.m., een kerkdienst in het Nederlands gehouden in First Christian Reformed Church of St. Thomas.

Predikant: Rev. J. Van Harmelen

Een Koor zingt
Hollandse geestelijke liederen

Na de dienst koffie en gebak in de basement van de Kerk. Iedereen welkom.

The Christian Life

(23)

Walk by Faith

A skilful liar lies not only in word but in gesture and deed; he can as easily pass a bad coin as tell an untruth. The Devil is a skilful liar, and we cannot expect him to stop at words in his lying. He will resort to lying signs and feelings and experiences in his attempts to shake us from our faith in God's Word. Let me make it clear that I do not deny the reality of the 'flesh'. Indeed we shall have a good deal more to say about this further on in our study. But I am speaking here of our being moved from a revealed position in Christ. As soon as we have accepted our death with Christ as a fact, satan will do his best to demonstrate convincingly by the evidence of our day-to-day experience that we are not dead at all but very much alive. So we must choose. Will we believe satan's lie or God's truth? Are we going to be governed by appearances or by what God says?

I am Mr. Nee. I know that I am Mr. Nee. It is a fact upon which I can confidently count. It is of course possible that I might lose my memory and forget that I am Mr. Nee, or I might dream that I am some other person. But whether I feel like it or not, whether I am sleeping or whether I am awake, I am Mr. Nee; when I remember it I am Mr. Nee; and when I forget it I am still Mr. Nee. So also, whether I feel it or not, I am dead with Christ. How can I be sure? Because Christ has died, and since one died for all, therefore all died (2 Cor. 5:14). Whether my experience proves it or seems to disprove it, the fact remains unchanged. While I stand upon that fact, Satan cannot prevail against me. Remember that his attack is always upon our assurance. If he can get us to doubt God's Word, then his object is secured and he has us in his power: but if we rest unshaken in the assurance of God's stated fact, assured that He cannot do injustice to His work or His Word, then it does not matter what tactics satan adopts, we can well afford to laugh at him. If anyone should try to persuade me that I am not Mr. Nee, I could well afford to do the same.

Always remember: "We walk by faith, not by appearances", 2 Cor. 5:7.

All temptation is primarily to look within: to take our eyes off the Lord and to take account of appearances. Faith is always meeting a mountain, a mountain of evidence that seems to contradict God's Word, a mountain of apparent contradiction in the realm of tangible fact — of failures in deed, as well as in the realm of feeling and suggestion — and either faith or the mountain has to go. They cannot both stand. But the trouble is that many a time the mountain stays and faith goes. That must not be. If we resort to our senses to discover the truth, we shall find that satan's lies are often enough true to our experience. But if we refuse to accept as binding anything that contradicts God's Word, and maintain an attitude of faith in Him alone, we shall find instead that satan's lies begin to dissolve, and that *our experience is coming progressively to tally with that Word.*

It is our occupation with Christ that has this result, for it means that He becomes progressively real to us on *concrete issues.* In a given situation we see Him as *real* righteousness, *real* holiness, *real* resurrection life — *for us.* What we see in Him objectively now, operates in us subjectively — but *really* — to manifest Him in us in that situation. That is the mark of maturity. That is what Paul means by his words to the Galatians: 'I am again in travail until Christ be formed in you.' (4:19).

Faith is 'substantiating' God's facts; and faith is always the 'substantiating' of eternal fact — of something eternally true.

B. Boulogne

From Watchman Nee:
'The Normal Christian Life'
Victory Press, London
and Eastbourne

Book Review

Rousas John Rushdoony, LAW AND LIBERTY — Craig Press 1971: 1952 pp. Reviewed by Rev. L. M. Mulder.

This book contains essays on the subject of law and liberty, which were delivered as a series of radio addresses during the years 1966 and 1967.

The subject, of course is intriguing; especially in the world of our day with its twisted values concerning freedom and law and order.

The author sees the secular development in our time in the light of the Christian faith and hoists the warning signals of the impending storm. There is no doubt about it, the whole issue is approached from the Scriptures and many worthwhile things are said in this booklet. Whether the author has succeeded in letting the light of the Bible shine consistently upon his subject is another matter.

It would seem to this reviewer that Rushdoony has a hang-up about socialism. While he states that any government which departs from the law of the Lord is going to end up curtailing the liberty of citizens, he singles out the socialists and the marxists as fore-runners of the antichrist. Free enterprise on the other hand is the road to paradise, because it has its roots in the Biblical perspective. Socialism is the road to planned famine and chaos, but the free USA of Mark Twain's days was the envy of all men as the grain basket of the world.

To be sure, socialism and Christianity are hardly bedfellows. Nevertheless, Christianity has a lot more enemies than Fabian socialism and Leninist Marxism. As a matter of fact, Christianity will not have fellowship with any system which is not grounded in the Bible.

Rushdoony most likely would agree with that, but that declaration does not come through very clearly in this book.

The reader does not have to be totally disappointed, however. There are some interesting essays in this book, such as: Can we legislate morality? That question is answered in a forthright manner and with good perception. To be sure, we cannot SAVE people by the law, but legislation has its place.

Law and salvation do not depend on one another, but law and liberty do. An interesting booklet to the discerning reader who has some insight in the vargaries of American philosophy.

Rev. LL. Mulder

FOR THE FARMERS

There is NO NEUTRALITY

As a member of the Executive and as the president of the Christian Farmers Federation, I have the privilege of working closely with our Secretary-Manager, Elbert van Donkersgoed, and I am very much aware of the work he does and of the opportunities he has to meet with people in government and with members of parliament. Yet, whenever I receive the Bulletin, it still amazes me to see what has been achieved in a rather short period of time.

It is only a year ago that Elbert started working for the C.F.F. and when we look back we can truthfully say that with the Lord's help and under His guidance, the C.F.F. has become a farmers' organization whose witness has reached government levels, both provincial and federal, right up to the Ministers of Agriculture, Mr. Olson and Mr. Stewart.

This is reason enough for rejoicing and for gratitude. I often think that if it were possible in our country under our present electoral system to have a Christian political party, we as Christians would certainly all rally to it. Even though we would not have a majority, we would, through our elected members, have a vote of Christian witness in all levels of government. However, this is not possible under our present system, and we are learning to live with it, even to the point that many Christians feel that a Christian witness has no place in politics. *This is not so.* The principle laid down by our Lord — to love God above all, and our neighbour as ourselves — is still the most powerful and dynamic force of our democracy today. Many Christians are struggling daily with the question: "How does this command apply to our situation today?"

To sit in a corner and philisophize about these matters is not sufficient. We must go out and rub elbows with the people in power (government, marketing boards, farm organizations, etc.), talk with these people, hear their opinions and come to grips with the issues that are of importance today. Only by doing this can we come up with clear-cut, relevant, up-to-date Christian political policies which will benefit our entire country, just as Christianity has benefited and influenced the Western civilization for years. This will achieve our aim and purpose, namely: the maintenance of the family farm in a prosperous and beautiful rural Canada.

It is very clear to me that in the work of the C.F.F. and of Elbert, assisted by his very capable wife, Nellie, we are going in this direction. For this we must humbly thank the Lord that He has blessed us so abundantly in such a short period of time.

We as executive feel that this first year with Elbert was a crucial year — a year of testing. But, looking back we can truthfully say that this year has been an answer to our prayers in all aspects — except in the matter of memberships.

Although our expenses stay within the budget, the income (membership fees) is below the budget. We must, therefore, urge all those who are in favour of the work of Christian political and economical action to donate their membership either directly to the head office of the C.F.F. in Drayton or through the local in their area so that the work may continue.

Remember, there is no neutrality when it comes to the work of Christian action. You are either for it or against it. If you are for it, you should join and support it. If sufficient support is not forthcoming within the remaining months of 1972, the work cannot continue and everyone who is in favour of the work but did not support it will be responsible in a way that the work of the Christian Farmers Federation cannot be carried on. As said before, the Lord has blessed us abundantly, and we have no doubt that the work which has begun in faith will continue and flourish. But it is the responsibility of every farmer who is in favour of the C.F.F. to join right now.

by MARTIN C. VERKUYL

— President Christian Federation, Box 135, Drayton, Ontario.

REFORMATION RALLY, THUNDER BAY, ONT.

Speakers at the Nov. 2, Thunder Bay, Ont., Reformed Fellowship Rally will be Revs. J. Nutma of Wyoming, Ont., L. T. Schalkwyk of St. Thomas, Ont. and J. D. Tangelder of Wellandport, Ont. Chairman and song leader will be Mr. J. Esser of Sarnia, Ont.

This week the

Reformation Rallies

will be held:

Oct. 30 **Toronto**, Ont.

Oct. 31 **Hamilton**, Ont.

Nov. 1 **London**, Ont.

See Data Centre.

CALENDAR OF EVENTS

November 1	Strathroy, Ont. Opfiering fan it Fryske blyspul "De dubele Marianne". Colborne Public School.
November 3	Woodbridge, Ont. Opfiering fan it Fryske blyspul "De dubele Marianne". Tor. Dist. Chr. High School.
Till Nov. 11	Helmi Moulton, Exhibition at the Fine Arts Center, Calvin College. (Mon. - Fri., 9 a.m. - 9 p.m.)
November 3	8:00 p.m., The C.R.W.R.C. presents the films "Mission of Mercy" and "Inasmuch" in the "Riverside" C.R.C., Wellandport, Ont.
November 8	Fashion Show sponsored by the Women's Guild of the H.D.C.H.S., in the Chr. High School, at Hamilton, Ont. 8 p.m. Tickets $1.25; Students $1.00.
November 10	8:00 p.m., The Ambassadors in concert in the York C.R.C.
November 13 - December 20	Calvin College Faculty Exhibit, Fine Arts Center, Grand Rapids, Michigan. Mon. - Fri., 9 a.m. - 9 p.m.)
Nov. 25	Frisian Evening in Bowmanville, Ont. Opfiering Frysk Toanielstik "Wat foarby is". Knox Chr. Skoale.
November 25	"Annual Bazaar of the Calvin Christian School of Hamilton, Ont. at the Hamilton District Christian High School. Sponsored by the Willing Workers."

REFORMED FELLOWSHIP CHRISTIAN EDUCATION RALLIES

Speaker: Dr. Peter Y. DeJong. Theme: "Reformation and the Educational Crisis"

October 30	TORONTO, Second Christian Reformed Church, 265 Albion Rd., Rexdale.
October 31	HAMILTON, First Christian Reformed Church, 181 Charlton Ave. W.
November 1	LONDON, First Christian Church of London, 513 Talbot St.
November 2	THUNDER BAY. Reformed Fellowship Rally. Speakers: Rev. L. T. Schalkwyk, Rev. J. T. Tangelder and Rev. J. Nutma. Theme: "How reliable are those Bible Stories?" First Chr. Ref. Church.

Jierlykse Fryske Jounutgeande Fan de Fryske Klub
"It Pompebled", Strathroy

Presents:

"DE DUBELE MARIANNE"

Opfiert Troch de Groep Fan, Jarvis

OP WOENSDEI, 1 NOVEMBER, 1972 YN.

Colborne Public Skoalle, Strathroy

Jouns om 8 ure

Tagongs: Prijs $1.50 — Foar for Keap $1.25

Koffje en Koeke Frij

It Bistjur

ANOTHER CHANCE ! !

to hear

THE AMBASSADORS

(Hamilton District Male Chorus)

In Concert

MARANATHA CHRISTIAN REFORMED CHURCH

Mill Street, York, Ont.

FRIDAY, NOV. 10TH
8:00 p.m.

Adults: $2.00
Students: $1.00
Family $5.00

Tickets available from York C.R.C. Choir members or at the door.

Lambert Huizingh

Accredited Public Accountant and Auditor Commissioner for taking Affidavits

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AURORA, ONT.
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Sore throat?

Chew Aspergum. Aspergum's *medically recognized pain reliever* effectively soothes the sorest throat. And it's so easy to take, children like it too. For soothing relief from a sore throat, chew Aspergum Cherry or Aspergum Orange. *It helps.*

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ADRESVERANDERING

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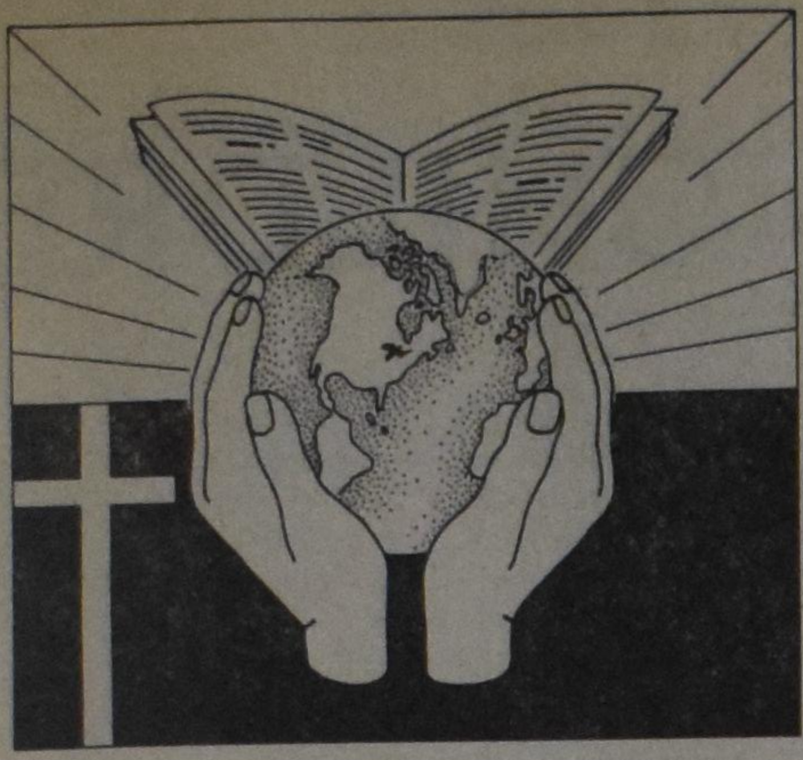
aan de
Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!



A Hidden Danger

More than 150,000 people gathered together recently around the ruins of Auschwitz' gaschambers where during the Nazi regime in Germany four million people perished. Those 150,000 had come together to pay homage to the "Saint of Auschwitz", the Polish priest Maximillan Kolbe. Father Kolbe died an agonizing death in order to save the life of a fellow prisoner. For this martyrdom he was pronounced "blessed" by the Roman Catholic Church.

The apostle Paul once wrote that "it may be that someone might dare to die for a good person." (Romans 5:7) We don't know, of course, whether this fellow prisoner was a good man, but Father Kolbe died for him. That was noble.

Also, that 150,000 German people came together to pay homage to such a priest indicates at least that many Germans regard with shame that Auschwitz is one of the blackest spots in their history.

One of the speakers at that gathering was a cardinal from Philadelphia, Cardinal Krol. This preacher said among other things: "With God or without God, as one stands here, one is forced to reflect upon one thought and one historical truth — the curse of our times is the fact that before our very eyes Nazism was able to perpetrate what no human mind can fully comprehend."

We do not want to criticize Cardinal Krol. It is only one sentence out of a whole speech. No doubt he has said more than that. But there is a danger here. No one in his right mind would have any good word for the onslaught of Auschwitz. But in criticizing we can become so easily shotfree. Auschwitz: we would never be able to commit crimes like those, would we? Or would we? The Lord Jesus, when describing a man's heart, drew this picture: "From the inside, from a man's heart, come the evil ideas which lead him to do immoral things, to rob, to kill, commit adultery, covet, and do all sorts of evil things, deceit, indecency, jealousy, slander, pride, and folly — al these evil things come from inside a man and make him unclean." (Mark 7:21, 22)

Now, Jesus was not speaking about Auschwitz, but about a man, every man, individually, about you and me. And if you and I do not come as far as Auschwitz then it is only because the grace of God withholds us from doing so. It is only because of God that we are not worse than we are. But basically we are on the same line as the Germans under Hitler.

Real prayer is never "thank you Lord that I am not as the others", but real prayer is, "o God, be merciful to me, a sinner."

D.F.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Oct. 30	Oct. 27	Oct. 25 noon
Nov. 6	Nov. 3	Nov. 1 noon
Nov. 13	Nov. 10	Nov. 8 noon
Nov. 20	Nov. 17	Nov. 15 noon

CALVINIST - CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Literary Editor: Cor W. Barendrecht.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Deadline for Classified Advertisements: Wednesday noon.

Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.50	U.S. $12.50
Other countries	Can. $7.00	Can. $13.50

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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MARRIED OR DIVORCED ?

by W. E. BICKFORD, M.S.W.

At first glance this may appear to be a simple sounding question with the answer determined by the kind of legal documents in one's possession. Marriage certificates or divorce papers are probably viewed by most people as indicative of our marital state at any particular time in our lives. We attach any number of descriptive words in talking about marriage, i.e. "good", "poor", "satisfying", "miserable", and so on. No such words are linked to legal divorce and perhaps because this may represent a terminal point in the relationship.

Most of us are familiar with and concerned about the upward spiral of legal divorce statistics. For many years the fingers of shame, guilt and rejection were effective deterrents against legal divorce. Only the most brave, the most desperate or the foolish and immature risked the wrath of the Christian community by legally terminating a marriage. In recent years these historical barriers within the Christian structure have been crumbling. In most countries the battles against legal divorce are over, and the proponents of divorce have won.

It is tragic to see so many men, women and children caught up in the process of legal divorce. It is further recognized that for many this step seems to resolve one problem, i.e. permanent physical separation of the spouses/and children, while at the same time opening the door to a host of new problems. The sense of marital failure seems inescapable as is the subsequent blow to one's self esteem. Legal processes tend to contribute to the illusion that one spouse is good, while the other is something less.

With all of our concerns regarding legal divorce, it nevertheless remains my conviction that these statistics merely represent the visible tip of the iceberg as far as the true "divorce" problem is concerned. There are no figures available pertaining to Christian married couples who are experiencing varying degrees of what some authorities identify as spiritual divorce. These couples have legal/church documents verifying that they are married. They may remain married beyond the date of a golden anniversary and yet, through the years, remain strangers to each other. I have encountered my share of these couples at times when one of them was being admitted to a psychiatric hospital. They seemed pleased to comment that in 20, 30 or 40 years of marriage they had never experienced a single disagreement. I felt that they had missed out on something precious, and told them so. Trying to maintain the image of a perfect marriage relationship can become an end in itself. Even the simplest human differences must be smothered in the interest of perpetuating the illusion.

Within the frame of yet other marriage relationships any sense of genuine "union" is either sorely lacking or nonexistent. Each day may find the couple enmeshed in either a hot or cold war characterized by mutual vilification, emotional isolation, disilusionment, bitterness and a day by day sense of being robbed. They, too, remain strangers to each other through the years. Although each may entertain open or secret wishes to outlive the other, or even wishes for the death of the spouse or self, neither would give more than a passing thought to legal divorce on the grounds that divorce is a sin. They have heeded the admonition "whom God hath joined together let no man put asunder". They are "married", but where is the union?

As a Christian, and as a person who offers counselling service to married couples, I respect the concept of permanence with regard to marriage relationships. Yet I must add that for too long Christians have seemed obsessed with this idea of permanence in marriage, while virtually ignoring other vital facets of the marriage state. To honor permanence while ignoring or paying lip service to the rest of one's marriage vows adds up to nothing. The marriage state was instituted by God for the benefit of men and women, and not merely to test man's capacity for withstanding pain. I believe that the real sin is not simply legal divorce but rather failure to work with God in developing a magnificent gift. Since there are no perfect people, there can be no perfect marriages. Yet if deeply satisfying marriages were not possible and realistic goals for human beings, then the whole idea of sacred marriage would be nothing less than a cruel trick perpetuated on man by God. The positive evidence is around us if we open our eyes.

With all of its present detractors, marriage seems likely to remain as the most vital of human relationships. The urgent need for closeness to another human being is less complete in other relationships. However destructive a marriage may be, divorced people return to marriage still seeking and still hoping.

Spiritual divorce thrives, as does eventual legal divorce, where the marital climate offers nourishment in the form of false pride, ignorance, distrust and fear. Do you know of anyone who consciously and deliberately sets out to involve himself in a destructive marriage? I have yet to meet such a person.

Most churches are now involved in what I consider to be positive programs which are geared toward helping people heal broken marriages and, of equal importance, helping other couples enrich basically sound marriages: Pastoral counseling, subsidized marriage, family and child counseling services are all concrete manifestations of Christian love for one another.

Whither goest thou?

Richard R. Haalboom, B.A., LL.B.

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End of the Assembly Line ?

When Henry Ford I found a new way of manufacturing cars it seemed a marked improvement for everyone. Cars kept dropping in price and almost everyone was able to afford one of Ford's Model T or the later Model A cars. This new assembly method quickly caught on in America and eventually also in Europe until today it has become a part of life for (too) many people. Only since the World War have serious questions been raised as to what this kind of work does for people who have to spend their lives standing beside the ever-moving belt to assemble one small part.

Today there are numerous sociological and psychological studies which have "scientifically" proved what workers have known for decades: that assembly line work is extremely boring and therefore mind-deadening. Various companies have also become aware of this and a few attempts are made to do something about it, although it is difficult to break the habit of so many years, especially since it is still, according to many employers, the cheapest way of putting things together. So instead of changing the concept, workers have been bribed with high wages, longer vacations, more breaks during the day, and lately the staggered hours of reporting for work. On the whole, the American worker has put up with the assembly line because he was pleased with the high wages and the longer vacations and thought this was the best he could get for the boring work demanded of him.

That the problem has not been solved is well known to the general public who speak of a "Monday-lemon" car, which simply means that a car coming off the assembly line on Monday is likely to have more "bugs" in it than one built on other days because workers tend to report in sick to recuperate from their weekend and inexperienced replacements have to be put on the line.

There are now finally a few large factories which are experimenting with other kinds of assembly work and the first indications are that new work methods are indeed possible. The Philips factories in the Netherlands decided a few years ago to try an experiment. Normally it took 38 people, working on an assembly line, to assemble a television set; Philips made "teams" of three girls and four men who were placed in an area where all the parts for the set were readily available and told to construct a set. Not only were they to build complete sets, they aso had to pack the finished product in a box and make it ready for delivery. After the experiment had been in progress for a while, it proved a much better method. Not only was the total labour involved in assembling and packing a set reduced by 6 per cent, but the people enjoyed their work much more. The group elects its own leader if it thinks there is need for one; it also organizes vacation schedules and "days off". The employees are very enthusiastic over the new system; no one wants to return to the old way of doing things.

The World Around Us

A similar experiment has been in progress at Volvo in Sweden. The groups here vary from 3 to 25 men, and although such a group does not manufacture a whole car yet, they become sufficiently involved in their work which they see grow under their hands that they are very happy with the new method. Volvo is investing $50 million in two new plants scheduled for completion by 1974, in which "work teams" of 20 will replace much of the assembly lines. The teams will be responsibe for assembling large components and subassemblies, like brake systems. On some teams, each member will change his job every day — for example, alternating between the assembly line, quality control stations and office paper work.

That such new methods provide better quality products without costing more in assembly cost has been proved conclusively by these experiments. That workers find their work much more enjoyable is indicative, for instance, by the fact that "sickness" absenteeism has dropped by 25 per cent in the Philips teams. The question is now, of course, whether such new innovations can be applied to the mass producing factories in North America. Officials in the Detroit area have already gone on record as saying that the Volvo method cannot be employed in Detroit's high-volume production, but the automotive workers are not convinced. For a start the United Auto Workers are planning to ask for an employee voice in determining hours, plant layout, assembly line speed and other production details, when their contract comes up for negotiation next year.

Detroit, nor Volvo for that matter, will not be able to reach the kind of individualism in production that is present for instance in Aston Martin. Here a small group of technicians builds each motor from the ground up, and although the component parts are all mass-produced, each finished engine has such an individual character that the man responsible for testing the completed engines can immediately tell which team has assembled a particular engine.

It is highly ludicrous to compare an Aston Martin with a Detroit gas-guzzer and it will indeed not be possible to achieve such individualism in the North American automobile plants. But that does not mean that no improvements can be made. If we are to improve the quality of life (that phrase the politicians love to talk about) then there is no reason to exclude the assembly line worker.

The trend in North America is to give the worker more free time. This is being accomplished through a variety of methods such as staggered working hours so that the employee can report within a given time in the morning (e.g. between 7 and 10), work his 8 hours and then go home. Another scheme that is now being implemented in various factories is a 4 day week. The working day is usually extended to 10 hours and the worker has a 3 day weekend. No doubt there are advantages to such systems, but they concentrate on getting the worker away from his work and do virtually nothing to make the work itself more pleasant, to give greater pride and satisfaction in one's work, and to promote a sense of fulfilment in completing a whole piece of work, even though the component parts may have been made for him by someone else. Surely the latter is more important in the long run than simply "being able to get away from it all" for a longer period of time.

Perhaps it is time for both employers and employees to look more to what is being done in Europe in regards to making the quality of workmanship better as well as instilling pride in producing or assembling a finished product.

J. J. Bout

AS OTHERS SEE US

It is sometimes amusing, always interesting and often instructive to "observe our natural face in a mirror" (James 1:23); the Bible refers to the mirror of the Word of God; there are also *persons* who show us our image as they have seen it; they have looked over our shoulder and they tell us: "That is your face."

Last week I read in *The Banner* that the consistories of the Chr. Ref. churches may obtain copies of the Synodical report on *"The Nature and Extent of Biblical Authority,"* which are ready for distribution. In the same week I received the issue of the Dutch church-magazine *"Gereformeerd Weekblad"* (editors G. C. Berkkouwer en H. Ridderbos) in which a Dutch observes, *dr. N. J. Hommes*, published his impressions of our Synod of this year, which he attended in its final stage.

"In this in many respects excel-his introductory remarks, that one should certainly not look at the Chr. Ref. Churches through the glasses of some ultra-conservative ("oer-conservatieve") ministers of that denomination. Those churches are on the march; they are walking into new directions; and according to the judgment of dr. Hommes this new strategy is observable in the first place in the report mentioned above, that on "The Nature and Extent of Biblical Authority." This is what he writes about it:

"In this inmany respects excellent report, it is evident that we should *revise our traditional view of inspiration* in such a way that we should take much more seriously the human element and become more aware of the fact that the term 'organic inspiration' does not solve anything but only leaves us in a blind alley.

The problem of Scripture is an acute problem which will keep us busy for years. One of the difficulties in getting a new and better view of the Bible is *the distance between the small group of well-informed scholars and the men in the pew* who by no means know or can know the many questions concerning the origin and exegesis of the many and various books of the Bible. Compare only television. Thousands of men daily use it and look, but among those thousands are not even ten who know how the apparatus is built up, let alone that they are able to explain how television really originates.

"The small group of theologians with their extensive and ever growing knowledge concerning the "television" of Holy Scripture will have to exercise patience with the "laymen", in order to give them more insight regarding the human element in the genesis of Holy Scripture. We only get increasing uneasiness and confusion when some theologians dash forward like disconnected engines with the speed of an express train. We should not ride on a short-range track, but on a long-range track in order to persuade the church-people to come along with us. By that idea also the recent Synod of the Chr. Ref. Church in America has been guided. No hurry, but continuing reflection and in that way a growth toward a new vision of Holy Scripture."

So far dr. N. J. Hommes who was present in person and has talked with many persons present, he shows us our face as *he saw* it in a mirror and it is, of course, a disputable question whether he used a clear mirror or a blurred one, a straight mirror or a curved one. It is, at any rate, his conviction that the report mentioned is only the *initial step* on a way; it is the introduction to things to come; it belongs to a special kind of strategy *which* must pave the way to a new vision of Scripture which will stress the human side of Scripture much more than the common Christian Reformed man is accustomed to.

Is dr. Hommes right?

Perhaps he only expressed his own wishful thinking.

If not, we should be on our guard; forewarned is forearmed; we know what the stress on the human element amounts to in the new Dutch theology; it amounts to the fact that the Bible becomes a fallible book; that we need experts to explain to us what is still relevant to us and what not; and that is a very awkward situation for the people of God.

Also in the same week I received an issue of the Dutch Church-magazine *"De Reformatie"* (Vrijgemaakt Ger. Kerken) in which prof. dr. C. Trimp wrote about our recent Synod, and especially about the speech which was delivered by dr. A. Kruyswijk, the delegate of the Gereformeerde Kerken in the Netherlands. He also made use of a mirror and he tried to give his impression of the face of the Gereformeerde kerken.

He quoted the following words of the speech of dr. Kruyswijk (to be found in *The Banner* of July 14 1972): "We feel joined with you in the Lord and we live together with you fully committed to the Reformed confession." Dr. Trimp places a question-mark behind these words.

He writes that the Synod of the Gereformeerde Kerken in 1970 spoke of the binding character of the Confessional Standards indeed; but that dr. Kruyswijk did *not* speak of the context, in which this happened. That context was the fact, that prof. dr. Kuitert, and other Dutch leaders with him, denied the historicity of Adam and of the fall in sin as we read about it in Gen. 2 and 3. And although the Dutch Synod spoke those reassuring words, it did nothing to prevent that this anti-confessional teaching would be taught any longer.

Dr. Trimp continues to write that dr. Kruyswijk, after his homecoming in Holland, spoke somewhat differently than he expressed himself in Grand Rapids. In his report on his American trip he wrote that as far as Scripture is concerned, the American issues "cannot be accepted by us as such (zonder meer)". For, as he said: "In my view in those churches the Three Forms of Unity are too much taken for granted as they are (Hebben een te weinig genuanceerde plaats). In recent years we have learned in our looking for ways to interpret Scripture responsibly, to consider more deeply the difference in time between the Confessional standards and our own situation."

Dr. Trimp, in my view rightly so, finds here a discrepancy; a discrepancy between the words of dr. Kruyiwijk spoken on the one and on the other side of the ocean. He points to the criticism leveled in the *Cahiers voor de Gemeente* against the confessional standards (dr. Augustijn); also to the fact that the old form of subscription in Holland has been replaced by another one; also to the fact that a part of the first chapter of the Canons of Dordt has been retracted. And he concludes: "We assume that America will give due attention also to these contrapositions."

I wrote that it is often instructive to know something about the way in which others see us.

Both Dutch reports from which I quoted seem to be rather contradictory; the one is written in an optimistic vein, the other one is not optimistic at all.

But when you read both of them carefully, you find a certain amount of agreement; it is only the appreciation of the facts which makes the difference.

Louis Praamsma

PASTORIAL COUNSELLING

HOSTILE CHILDREN

REV. RALPH HEYNEN
PINE REST CHRISTIAN HOSPITAL CHAPLAIN

I'd like to talk with you a little while on the subject of "Hostile Children". I'm sure we've all met children who are very hostile. Jesus seemed to have met some too; he saw them in the market place. Some of the children wanted to play funeral, and the hostile ones in the group said, "We don't want to play that; it's much too sad." So the others said, "Let's play wedding." The angry youngsters again refused: "That's too joyful and that's too happy." These children were just plain ugly and angry. Now it's normal for a person, whether a child or an adult, to become angry at times, but to remain angry, to remain hostile, is inexcusable. When there is a hostile child in a home the parents should take a good long look at themselves. It may well be possible that there is too much hostility among the parents and so it also spills over into the lives of the children. This is an angry world. There are always those who show their hostility in the community, in the church, and also in the home. Possibly the most common place of hostility is within the family structure, and this is where it is also the most damaging. Some children have been described by their parents as being "street angels" and "home devils". How true this is! They'll be good sports when they are out playing with their friends. They don't want their pals to see them be so angry, but when they enter the door of the house, they allow all their anger to spill out.

A mother I know received a note from the teacher about her boy telling how well he was doing in school. This mother remarked that she would hardly recognize this note to be describing the same boy that she knew, the one that she had to handle at home, because he was so difficult to bear. Now parents will often take out their hostilities on their youngsters. A father who works in a store where they are encouraged to keep smiling at the customers, where his job would be endangered if he spoke up to his manager, he takes out his anger at home. When he comes home he criticizes his wife, he demands instant obedience from his children. Now this is unfair, and children know this. The anger of an adult should be directed in a more constructive way. We have no business taking out the anger that really belongs outside of the home and taking it out within the circle of the family. I think that there are other ways in which we contribute towards making a child hostile. There are some families that are overly severe in dealing with their children. They're extremely strict and authoritative and constantly punishing. It's usually because of hostility and resentment that they still carry over possibly from their own parent or from their own experiences, and they take it out on their own family. When parents are overly indulgent of their children, you are also going to develop hostile ones. Some parents are so determined that their children are not going to suffer the way they did when they were young. They are going to have all the privileges and all the freedom that they can possibly give them, and then when they give their children too much freedom they soon find that it spoils the child and whenever his path is crossed he will become angry. An overly dependent child is seldom a happy one and he is often a hostile one.

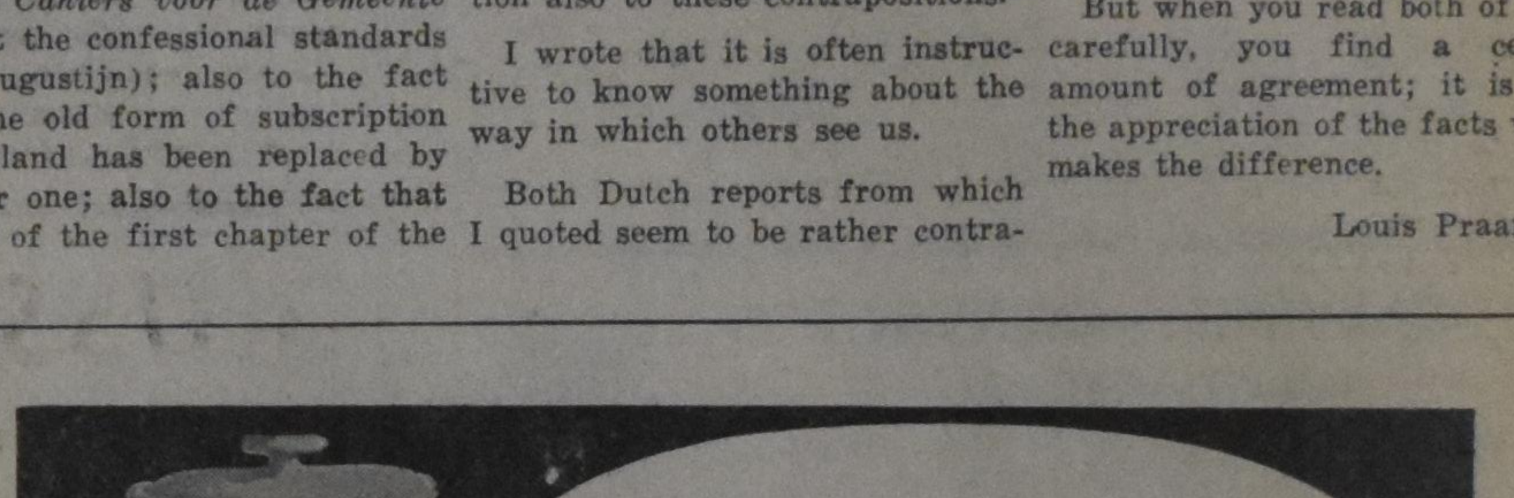
There are also children who are constantly cut down by criticism. Some parents make use of sarcastic remarks. This always brings about a hostile reply on the part of the youngster. Children get the feeling, "You can't please my parents any way, it's impossible to try," so they run around with a frown of anger on their face and they feel that any kind of restriction is too difficult for them to handle. There are also children who have been punished in an unreasonable way. Some children get beaten not just with a belt but with the buckle end of the belt. I have known children who have been severely beaten when they were young and then when they get to be thirty or forty they still have strong negative feelings about their parents because of their inhumane forms of punishment. Some parents seem to think that a child needs a good spanking or a severe spanking. That doesn't do much good; it just arouses a lot more anger. If a child is spanked it's usually not the pain that he endures from it, but it's the embarrassment it gives him, it's a type of rejection on the part of the parents and for that reason parents should be a bit careful with severe and unreasonable types of punishment.

There are also parents that demand instant obedience. They are not willing to listen to the child's side of the story. They are not willing to find out the truth about the whole matter. You obey, or else; and children in that sense will act as mirrors of their own parents. It's always painful to see our own weaknesses and failings in our youngsters. We often become more upset than we are willing to admit by the fact that if, for example, we are hot-tempered and then we see our children with that kind of temper. We try to break that temper by force rather than by love. I think Paul had a good reason for saying to the people at Ephesus, "Fathers, do not provoke your children to anger." I think parents are often guilty of this. We can create hostile children, and hostile children become hostile teenagers and often hostile adults.

There is another cause for hostility in children. In many families there is a lot of rivalry in the home, rivalry between other children or between cousins or neighbors. Now children are not always alike. If a second child is not quite as bright or as talented as the oldest one, he may find it very hard to compete, and some people seem to feel that their children have to be smart, capable, bright, and get good grades constantly. Some parents stress this sort of thing. A boy who was all thumbs was expected to keep up with an older sister who was talented in playing the piano. He couldn't compete, and so he showed an angry and hostile spirit towards her. One time he took all of her sheet music and burned it. Now this is hostility that develops from sibling rivalry, the kind of rivalry that you find in a family. Parents should learn to handle this kind of rivalry constructively. It can be something good, but there are also dangers connected with it. I knew a set of twins. The one was very attractive and very bright; the other had considerable problems in school and was not as good-looking as her sister, and they were always comparing the two. They were not the names of two girls, but they were simply, "The twins". This made it extremely difficult for the one who couldn't compete. She ended up being extremely hostile towards her parents, towards the whole family. A lot of hostility doesn't come out into the open. When we have family gatherings and the sisters get together, one will often say to the other, "I was terribly jealous of you." To me that is an expression which shows that they have become mature enough to admit it. Some never resolve their feelings of jealousy and hostility, but they go through life that way.

I think it's important for parents to recognize that these are some of the rough spots in family living. Help a child to talk about it so that it comes out in the open in words rather than in hostile deeds. Parents will take note who among their children is domineering and agressive. This is the one that often causes the hostility, but the passive and the shy youngster may be just as hostile even though he doesn't express it as freely. When a child is sulky or gets sick a great deal of the time or is constantly complaining, you can almost be sure that you've got an angry youngster on your hands. If the general atmosphere of the home is one of warmth and closeness, a child doesn't have to be angry. At least he knows that when he becomes angry it won't last for very long, for others will want to know why he is angry. There is room for a difference of opinion, for a contrast of character, but the worst thing that parents can do is to answer anger with anger. "A soft answer turns away anger" says King Solomon. I think he knew what he was talking about; he had so many wives in his home, in his palace. There is a remarkable healing power in love, and the Christian spirit is the desire to show that love and again to receive that love; then there's not so much room for hostility, for anger. Help your children to overcome hostility. Conquer your own hostility at the same time.

OUR THOUGHT FOR TODAY: A very common greeting that is made is, "Good morning, how are you?" Now there are people who take this greeting much too seriously. They are always taking their pulse or finding out their emotional temperature. We should learn to live with our mood-swings and not become slaves to them, and so don't ask, "How do I feel today," but, "what does God require of me this day?"



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Abraham A. Schwadron:

Aethetics: Dimensions for Music Education

Critical Book Review
(By Jenny Koole)

The text being reviewed explores the 'aesthetic dimensions of music education'. Schwadron has seen the present state of music education in the schools, felt the growing concern about its purpose, function and consequent outworking, and observed the lack of preparedness on the part of contemporary educators. He intends to stir the accepted ways and cause a questioning of established roles. Chapter 1 orients us to the "aesthetic - musical - educational complex"; chapter 2 reviews "major theories or aesthetic and education" while chapter 3 applies these to contemporary music education; chapter 4 contains recommendations for foundations, curricula, pedagogy, also suggesting areas for further research.

Schwadron, in his preface, indicates five questions which form the core of his inquiry. I will use these to get at the substance of his work:

What is implied by the study of aesthetics and why is it necessary?

Schwadron suggests only that it be broadened beyond the search for "beauty" to include "socio-musical value". Aesthetics he interprets as "man's search for the origin, the nature, the criteria and the cultural manifestations of *value*" in art-music (pg. 3)

> The aesthetic function of music is inherently bound up with the uniqueness of the *organization and deliberate control of sound*, notated by *means of symbols*, and *characterized by the relationships of music to the human sense* and *intellect*. Man's relationship to music becomes *educational* when succeeding generations are assisted in becoming critically intelligent about musical styles and forms, about the organization and design of sound, and about the social, emotional and physical phenomena which characterize music as an art form.
> (emphasis mine . . . pg. 5)

Aesthetic considerations and understandings then open up "the reliance on personal prestige of isolated music skills, on over specialization, on entertainment factors and on selective education for the talented" of musical education. (pg. 8) As such, the education raises the standard of musical taste and encourages artistic integrity.

What is the nature and meaning of the aesthetic experience in music?

For Schwadron, music itself is not aesthetic — the subject/object involvement is fundamental.

> The composer's initial creation, the performer's sensitive rendition (or re-creation) and the listener's capacity for musical reception are all keenly interwoven in an intricate process of aesthetic perception — an intellectual and emotional adventure with a musical event. The outcome . . . influenced strongly by two basic considerations: (a) the inherent quality and intrinsic interest of musical composition; i.e. its potential (b) the musical background of the listener, his preparation, experience, interest, attention span; in brief, the subject's conditioned attitude and behavior. (pg. 9)

Necessary above all is a 'disinterested' (i.e. focussed, selective) direction of attention. "Imbedded subjectivism", including religious beliefs, is a hindrance to complete immersion: "functional music" (for example, the football game bands) is considered *non-aesthetic*. Yet a plurality of views and responses — attributed to the varying historical backgrounds and the changing dynamics of art and society, must be allowed for as one leads in or experiences (non-utilitarian) musical events.

What are the major theories of aesthetic value and how are these manifested in both educated philosophy and practice?

Passing by eclecticism and complacency, the author explicates two major aesthetic theories: *isolationism* and *contextualism*. ". . . the range of aesthetic theory flows from pure tonal and temporal considerations on the one hand, to severe socio-political integration of music and nebulous referential involvements on the other." (pg. 41) A third alternative, as articulated by Bernard C. Heyl, is named *relativism* and claims to synthesize polarities of the first two. Out of this view point "musical meaning is a psychological product of expectation, an outgrowth of stylist experience and general cultural orientation". (pg. 47)

For all three, education is considered important — not only for the teaching of skills but instilling attitudes and value systems. Yet, Schwadron emphasizes the "democratic-process of value-seeking". A plurality of views ought to be made discoverable rather than prestated, teacher imposed standards inculcated.

Both *realism* and *idealism* incorporate the isolationist's criteria into their educational theories. Whereas their worlds are governed by rational orders, the *experimentalists* reject all absolutes. This school relies more on the contextualism indicated (with its 'music for *our* sake') to back up their emphasis on student participation, enrichment and fun-music experiences. The fourth category Schwadron describes reworks this 'shallow' theory by combining it with a deep concern for contemporary cultural problems (neglected by the other three groups). It too rejects all absolutes, making experience the focal point for ontological beliefs while also stressing the socio-historical influence within music. *Reconstructionism* appeals to relativism for its support and is considered utopian in that it seeks to re-organize democratic society.

How does the theoretical study of aesthetics aid in the clarification and solution to problems in education?

Briefly, it exposes ideas, introduces knowledge significant to the interpretation of issues and reviews traditional concepts e.g. of value. Aesthetic knowledge, and consequent commitment, necessitates the critical application in educational action. Out of such a framework, an educator can freely moderate and guide the delving into literature and the illutrative rehearsals and performance of skills learned, as organic means to the stimulation of conceptual and symbolic significance . . . a musical understanding. The influence of assumed aesthetic theories is illustrated by the following quoted educational statements: :

> The content of the music course should lead to good citizenship in making a pupil conscious of the spiritual and moral values which are inherent in the music which he learns. The pupil performs and hears music of various historical periods, various nations and cultures. He learns music as related to life today. Music, a language of moods and emotions, must contribute to good citizenship, if music is taught as a part of life and an expression of living itself. (from the Bulletin of the National Association of Secondary-School Principals . . . (pg. 72)
>
> We believe in a well-balanced school curriculum in which music, painting, poetry, sculpture, architecture, and the like are included side by side with other important subjects such as mathematics, history, and science. It is important that pupils, as a part of general education, learn to appreciate, to understand, to create, and to criticize with discrimination those products of the mind, the voice, the hand, and the body which give dignity to the person and exalt the spirit of man. (from the American Association of School Administrators . . . (pg. 72)

What are the social, political, cultural forces which tend to affect desirable goals in aesthetic taste and expression? What of the role of education in such concerns?

As examples of the above three forces, let me name just the following factors which Schwadron refers to: the mass media . . . mass preference; Soviet socialist realism, control implied by state financial support; and the restricting conservativism of a tradition. Two quotes illustrate what Schwadron considers to be the role of education:

> The problem of extending and broadening the horizons of the masses toward greater musical understanding is the basis of democratic aesthetic education. (pg. 75)
>
> The nurturing of opportunities for musical exploration and discovery, and for the demonstration and testing of value theories remain the responsibility of education. (pg. 88)

Throughout the text, the acthor claims to have no preference for one theory; he wants to glean and apply his findings to "down-to-earth" situations and problems. (This methodology betrays his theoretical presuppositions.) The *plurality* of views recognized is held up to be good and even normative in aethetic- music education. Although education is given to the child, it ultimately serves to better society. That he fits in with and articulates well the thoughts of the pragmatist-experiential philosophy of education (for example as also Dewey worked out in his *Art and Experience*) is feinforced by his last chapter of Recommendations.

He begins by stating in ten concise points the foundations of his thought. Quoting several of these may help to characterize his beliefs:

> IV. Since no single theory of aesthetics would be universally agreeable for the needs of contemporary music education, a broad aesthetic outlook, encompassing the wealth of theories, would then be most desirable. To avoid eclecticism, which offers no factual knowledge of its own, specific theoretical understandings should be utilized when they are relevant and, hence, of value to intended purposes.
>
> V. Music education should function within the framework of those principles of general education that outline democratic education — equal opportunity, common education, academic freedom, concensus of opinion, etc. Accordingly, educators must accept the idea of a plurality of values as basic to the pluralistic character of society and to aesthetic education. Education, as opposed to inculcation, should lead to the development of personal artistic criteria which may differ from individual to individual.
>
> X. The aesthetic event is a connotation complex of associations made concrete by the individual. But these connotations are intracultural not universal; conditioned, not innate; dynamic, not fixed; personal, not public.

These then are implemented in his articulation of the role of "general music". Teaching discriminative listening habits, sensitivity to and understanding of styles and musical (aesthetic) concepts, this must be integrated with other departments. Specialization is only meaningful as an outgrowth of general music, always keeping the whole entity before one's detailed work. Curricular development is seen in terms of cumulative growth, having at its core participation and creativity. The teacher's education must be so that he is able to lead in this comprehensive preparation. This includes training in "democratic-moderator attitude"; aesthetic sensitivity: musical structure, composition and literature; an inter-disciplinary emphasis. Schwadron follows through with teaching suggestions, stressing the discovery method, he lists leading questions and aesthetic problems, and ends with many areas for further study.

What makes this work so intriguing is the awareness expressed of the integrity of so much of life. The importance ascribed to experience (and the discovery method) is healthy and also leads these thinkers to bump into much of God's creation . . . also helpful in our Christian theorizing. Schwadron is very much aware of the influence of the historically formed viewpoints (his awareness of differing intra-cultural themes is exciting), yet he fails to grasp the impact of his own assumptions on his theorizing. His gleaning, in order to find solutions to problems that arise, is strongly coloured by democratic and pragmatic considerations — based, of course, on (everyday) "experience." A normative idea of what the aesthetic dimension consists of is very much lacking.

Yet I can wholeheartedly agree with his statement in the preface:

> *Aesthetics: Dimension for Music Education* may be useful as a general source book for the professional music educator; as a class text for graduate courses in the foundations and problems of music education; as supplementary reading for undergraduate classes in music education) as supplementary reading for classes in the aesthetics of music; or as a general reading educational administrators and teachers who are involved, any manner, with music education. (pg. iv)

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FROM THE DESK OF REV. J. D. TANGELDER

"No teacher of school can escape the problem of life-orientation, the ultimate commitments by which every person must live. This is precisely the domain of religion — thus we teach religion in the schools whether we would or not." (Professor Philip Phenix, Teachers' College, Columbia University.)

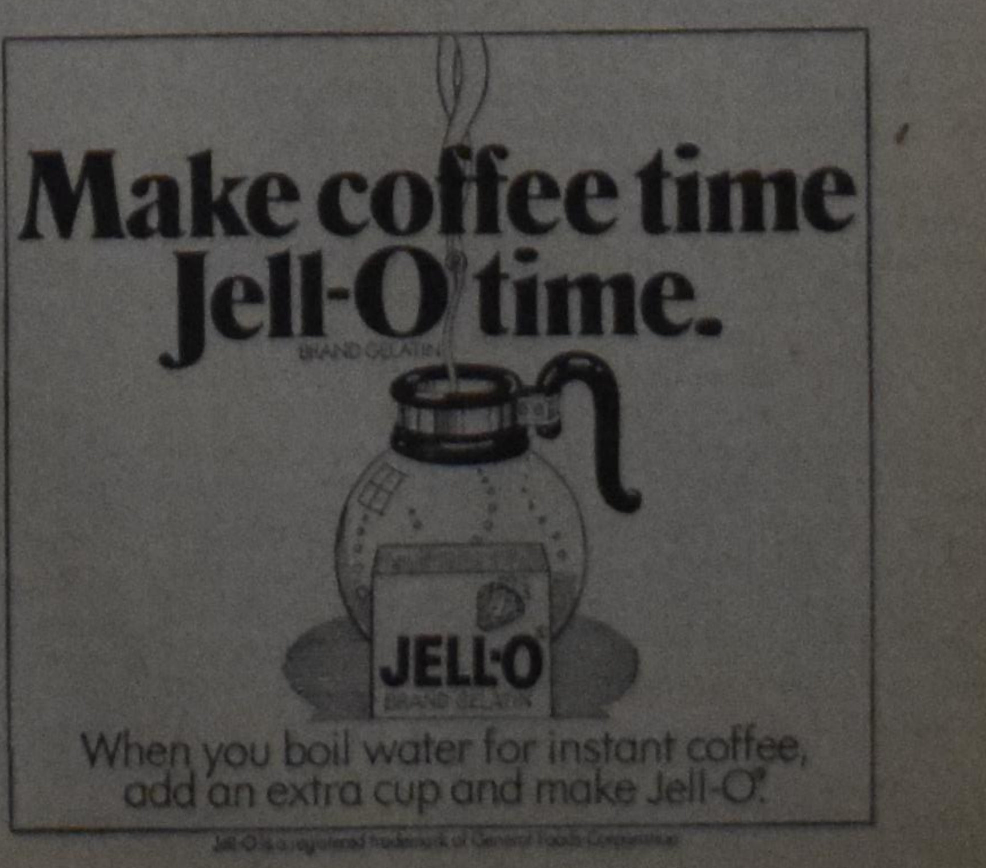
Evangelical Christians are showing an increasing interest in Christian Day Schools. In 1967, "Christianity Today" reported that private Christian schools in America were being founded at the rate of 225 per year. The National Association of Christian Schools in the U.S. recorded a 15 per cent increase in schools and pupils for the third consecutive year. Within the next few years Canada's first full-fledged Christian University will open its doors. This university will be located in the Province of New Brunswick. Evangelicals of international stature are on the Council of Reference. Why a Christian university in Canada? "It is to state the obvious to point out that the modern secular post-secondary educational institution, practically speaking, neglects and in many cases rejects the fundamental premise of the existence of the God and Father of our Lord Jesus Christ. To the Christian, however, this existential faith — assertion provides the raison d'être for the totality of his being. Therefore, the principle of equality of opportunity alone patently demands that the option of studying in a Christo-centric environment in Canada be made available to every serious-minded Christian youth. Viewed from another perspective, Canadian society is the poorer for Christians in general not being able to contribute constructively as formerly, qua Christians, to the process of shaping social objectives and public policy. As a stated purpose, St. Stephen's University will encourage its graduates to consider service in positions of social, political and cultural leadership in Canada, and in general it will acquaint all students with their responsibility before God to make a significant contribution to the society in which they live and labour." (St. Stephen's University, Educational Prospectus.) Dr. Robert N. Thompson said at the recent annual convention of the National Union of Christian schools: "In the years ahead I see a massive movement towards Christian day schools, high schools and colleges. As you and I begin to see our chains fall off, and have our slave consciousness liberated in Christ, we'll begin to see that we must have Christian schools at every level that honour the Lord and teach the Good News of salvation. There will be a Christian mind emerging to checkmate the Humanist mind. The mountains of secularist, state-controlled education can be moved. I can see Christian thinkers debating the world's greatest experts in defence of the Christian view of man and his task. I can see a community of Christian scholars and students seeking first the Kingdom of God." For Christian school supporters it is encouraging to know that already four Canadian provinces give substantial government support (a return to our own Christian schools some of our tax payments). These are Alberta, Saskatchewan, Quebec and Newfoundland.

Neutrality in education is impossible. No educational system can avoid dealing with vital questions regarding truth, life and reality. Secular education pretends to be neutral, — but it cannot be. Any school transmits all sorts of values to students, not only by their textbooks but also through the informal curriculum. It cannot get away from dealing with the vital issues of life. For instance, Alvin Toffler in his book "Future Shock" shows his humanist, secular faith when he suggests in chapter eighteen Education in the Future Tense that students "should be encouraged, not discouraged, from experimenting with communal and other family forms of the future. Such experimentation, under responsible supervision and constructively channeled, should be seen as part of an appropriate education, not as an interruption or negation of the learning process."

They say that "religion" is not supposed to be taught in the schools. They must remain neutral on this subject. The World Religions course of the Ontario Department of Education attempts to stress the concept of neutrality in the teachings of Christianity. "Those parts of a course dealing with Christianity must be of such a nature that the course is acceptable to those who are Christians and to those who are not, whether by virtue of their commitment to another faith of their commitment to none." (p.15, World Religions, Ontario Department of Education, Senior Division, 1971) What is this neutrality?

It is thought that a school can be run exclusively by making technical decisions which have no relation to one's ultimate perspectives on the "basic issues." But actually, the public school system pays tribute to John Dewey's philosophy of education. In his book A Commons Faith he says: "There is but one road of access to truth — the road of patient cooperative inquiry operating by means of observation, experiment, record and controlled reflection." This belief rules out the Christian faith as "a point or orientation for an educational system." Of course this position is not neutral. John Dewey choose as his starting point a secular view of life. Secular has become the religious viewpoint of the public education system. Secular education finds its authority and norm in man himself, and thus rejects the authority of the Bible. Sir Walter Moberley wrote: "It is a fallacy to suppose that, by omitting religion from the curriculum, you thereby teach the child nothing about God. On the contrary, you teach him that He is to be omitted." Religious neutrality is impossible. Jesus declared: "He that is not with Me is against Me," and, "He that is not against us is on our part."

(to be continued next week)



Enkele Herinneringen aan Frans Guillaume

Ik ga hier niet een in memoriam schrijven voor Frans Guillaume. Dat heeft kollega Praamsma al gedaan en ik behoef daar niets aan toe te voegen. Guillaume zelf zou het zeker niet op prijs gesteld hebben, dat er veel over hemzelf gezegd zou worden bij zijn sterven.

Toch leert de Schrift ons niet voor niets: "Houdt uw voorgangers in gedachtenis die het woord Gods tot U hebben gesproken; let op het einde van hun wandel en volgt hun geloof na" (Hebr. 13:7-. Het is mede daarom dat ik graag aan het meer officiele in memoriam van Dr. Praamsma nog enkele persoonlijke herinneringen toevoeg. Daarnaast geef ik in een aparte rubriek een aantal citaten uit sommige van zijn preken.

De eerste keer dat ik Frans Guillaume zag (ik kan niet zeggen; ontmoette — hij stond op de preekstoel and ik zat in de bank en er was een grote afstand tussen ons) was in de Nieuwe Zuiderkerk in Kampen. Hij was toen predikant in Klundert en had reeds kennis gemaakt met de smarten van het leven door het overlijden van zijn eerste vrouw en ik was nog ongetrouwd. Hij was al in zijn tweede gemeente en ik was nog student. Daar stond een rijzige gestalte ver weg op de kansel. Ik kon hem niet zo goed zien van mijn bank erg achterin. Maar de jonge dominee begon zijn Catechismus preek over het Heilig Avondmaal met de vraag die zo ernstig en zinvol gesteld werd, dat ik me die nu nog meer dan dertig jaren later — letterlijk herinner. Hij begon met: "Wat gaat er eigenlijk gebeuren als de witte tafel klaar staat, hier vooraan in de kerk?" Het werd een goede preek, waarnaar de gemeente aandachtig luisterde.

De tweede keer dat ik Frans Guillaume ontmoette was na de oorlog. Hij had toen meer dan drie jaren in Dachau gevangen gezeten. Ik was bijna drie jaar predikant. Het was vlak na de bevrijding en allerwege werden er vele vergaderingen en rallies gehouden. Het kon nu weer. We waren vrij!

Het was een jeugdrally in Appelscha. Het openingswoord werd gesproken door de plaatselijke predikant, Ds. J. Geuzebroek, de eerste spreker was Ds. F. Guillaume van Sneek, die sprak over zijn ervaringen in Dachau; de tweede spreker was Dr. L. Praamsma van Groningen, die zou spreken over de taak van de Kerk (wereldmijding, wereldleiding of wereldwijding) en ik, als jong broekje, zou het slotwoord spreken in het Fries (wat ik deed: Nei Mem Ta — de eerste en laatste keer dat ik me daaraan gewaagd heb). Het was een mooie middag. Er zat muziek in.

Guillaume legde uit hoe geloof en humor samenwerkten en geloof kracht gaf tot humor. Al die tijd in Dachau had hij het gevoel dat zijn taak nog niet afgelopen was. Weinig konden wij toen vermoeden dat we alle vier in Canada terecht zouden komen en alle vier in Toronto zouden werken.

Pas gedurende mijn verblijf in Trenton en Toronto heb ik Frans Guillaume veel meer van nabij leren kennen. Dikwijls reden we samen met kollega Henry Venema — die nog geen jaar geleden overleed — en met Mr. P. Speelman naar Hamilton voor onze redaktievergaderingen van "Church and Nation" dat helaas niet meer bestaat. Ook werkte ik met hem samen in wat toen nog de A.A.R.S. heette. Van de oprichters en de eerste directeuren van deze organisatie zijn de beide Francois heengegaan: Francois Kouwenhoven en Francois Guillaume.

In Frans was altijd de bereidheid tot werk en de genegenheid tot een gulle lach. In zijn enthousiasme en in zijn bezorgdheid kon hij echt zichzelf zijn. Hij had zijn eigen stijl van leven en van preken.

Nog een herinnering. Op zekere Zaterdag zou Frans met ons meerijden. Hij moest preken in New Liskeard en ik in Cochrane. Vanwege het mooie jaargetijde zouden mijn vrouw, de zoons en èèn dochter mee naar het hoge Noorden. Hoe het gebeurde begrijp ik nog niet, maar ik denk dat Frans net iets te vlug naar onze auto toeliep en de deur opende. Onze hond, anders een heel mak beest, liet even zijn tanden zien. Nu daar hebben we later nog heel was plezier over gemaakt op de lange reis. Frans plaagde me door te zeggen: "Ik zal nog eens weer met jou meegaan. Kom je hier bij een dominee en voor je het weet wordt je door een verscheurend dier aangevallen!" Het was natuurlijk heel erg. Mijn excuses werden kwasi afgewezen.

Een laatste flits. Ongeveer een jaar geleden moest Guillaume in het ziekenhuis in Toronto komen voor allerlei tests voor zijn hart. Hij moest niet in bed liggen maar rondwandelen met een apparatuur die hem wel op een fotograaf deed lijken. Rev. M. De Vries zou twee uur met hem wandelen en praten en ik zou dat ook doen. We hebben het heel gezellig gehad en ik denk dat we beide geen ogenblik meer dachten aan die kunstige instrumenten die de hartslag en allerlei andere dingen moesten registreren — en dat was juist de bedoeling.

Nu is dat hart gaan stilstaan. Plosteling. Terwijl Marie, zijn vrouw, thee maakte. Hij werd weggenomen, opgenomen, in een oogwenk. En dat herinnert mij aan het einde van de laatste preek, die van hem werd uitgegeven in The Living Word — een citaat, dat ik opneem in een andere bijdrage. Zo zullen de mensen ook aan hem blijven denken: een voorganger, die het Woord Gods tot hen sprak. Dat is wat hij wilde zijn meer dan enig ander ding: dienaar des goddelijken Woords.

R.Kooistra.

BIJ HET HEENGAAN VAN DOMINEE GUILLAUME

Onverwacht werden wij verleden week opgeschrikt door het bericht van het plotseling overlijden van dominee Guillaume, een man die in de ware zin des woords herder en leraar is geweest eerst in Holland, toen later in Oost-zowel als in West-Canada. In hem is iemand van ons heen gegaan, die beleefde wat hij geloofde. Het neemt enige tijd om er aan te gewennen, dat wij hem niet meer zullen zien.

Iemand heeft eens gezegd, dat wat gezegd wordt met het verstand waarschijnlijk alleen maar het verstand van een ander binnendringt, maar wat gezegd wordt met het hart, het hart van een ander binnendringt. Zo was het met dominee Guillaume. Zijn kracht lag niet in het doceren (hoewel hij uitstekend preken kon), maar zijn kracht lag in de zielszorg, zowel op de preekstoel als in het huisbezoek en waar men hem ook maar aantrof.

Er is een gemis, een leegte als zo iemand ons ontvalt.

Toch zou het zeker niet in de lijn van een man als dominee Guillaume liggen, als wij de droefheid zouden laten zegevieren. Hij verstond het Woord van God omdat hij de Here kende en hij kon iemand een perspectief geven, omdat hij zich het eigendom van de triumferende Christus wist. Hij keek reikhalzend uit naar wat hij nu beleeft, maar hij kon dit doen omdat hij zo ontzettend veel van dit leven hield. Hij zag vertrouwend in de toekomst en daarom kon hij anderen bemoedigen. Hij heet nu geen Guillaume meer, want hij heeft een nieuwe naam gekregen, een naam die niemand anders weet dan hij alleen.

Calvinist-Contact zal hem missen. Niet alleen verzorgde hij de pagina "From Pulpit and Pew", maar hij was tevens de redacteur van de schaakrubriek, al deed hij dit niet onder zijn eigen naam maar onder die van C. Hess.

Wij zullen hem missen. Maar toch ... hij blijft een lichtend voorbeeld. Wij horen hem nog steeds spreken en wij zien hem nog steeds biddend wijzen, al maar wijzen op die Ene, wiens dienstknecht hij heeft mogen zijn en wie hij nu eeuwig dient. Die Ene blijft.

Wij kunnen verder. Niet omdat het afscheid gemakkelijk valt van iemand, die onder ons een grote plaats heeft ingenomen. Maar wij kunnen verder omdat wij zien op de Leidsman en Voleinder van ons geloof, Jezus Christus. Want dominee Guillaume heeft ons alleen maar op Hem willen wijzen.

D.F.

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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(60)

In het dorp speuren ze naar iets dat op een ijskarretje lijkt, maar hun moeite wordt niet beloond. Tenslotte vraagt Jan aan een groepje kleuters of ze ook weten of er ergens op het dorp ijsco verkocht wordt. Maar het grut weet blijkbaar niet eens wat dat is. Ze staan hem dom aan te kijken. Dan slenteren de jongens langzaam het dorp uit, tot ze tenslotte nog een klein snoepwinkeltje ontdekken. Daar kopen ze enkele repen chocola, en hoewel dat onder normale omstandigheden een zelden genoten lekkernij is, waar Fransje dol op is, ditmaal heeft hij spijt niet wat anders gekozen te hebben, daar zijn mond vol taaie slijmen raakt die hij nauwelijks weg kan slikken. Hij vraagt of ze niet ergens om water kunnen gaan vragen. Jan antwoordt: Bedièmend, oor Fransje, amme een ende vadder bin. Me motten opschieten.

Spoedig hebben ze het dorp achter zich. Ze zijn weer omringd door de wijde velden, die zich gereed maken voor de oogst. De verre dijken schijnen er de nadruk op te leggen hoe lang het drietal nog moet lopen eer ze terug in een hun bekende omgeving zullen zijn. Gelukkig schijnen Kees en Jan de weg te weten, daar ze spoedig een zijwegje inslaan, dat voorbij een klein rijtje huizen voert. Fransje zegt nogmaals dat hij zo'n dorst heeft en Kees belooft dat ze bij een van die huizen om water zullen gaan vragen.

Als ze wat dichter bij de huizen komen, zien ze dat voor het middelste, dat tevens het grootste is, een met één paard bespannen driewielskar staat. Het grote voskleurige paard is op de gebruikelijke manier aan het hekpaaltje gebonden. Er komt een man naar voren die een grote, zware zak op zijn schouders torst, die hij even later in de kar laat ploffen. Een boerenvrouw staat er met haar handen in haar zij naar te kijken. De jongens zijn nog te ver van hen vandaan om hun gezichten te kunnen onderscheiden, en beschouwen dit tafereeltje alleen maar als een geschikte gelegenheid daar om een teug water te vragen.

Maar Fransje heeft opeens een vreemde gewaarwording. Ook hij kan de gezichten niet onderscheiden, maar om een onverklaarbare reden roept de gestalte van de vrouw een grote blijheid in zijn binnenste op. Het is niet omdat ze door haar klederdracht aan Moeder herinnert, want de meeste volwassen vrouwen gaan zo gekleed. Maar ze roept opeens de zoete vreugde van zijn schone droom van lang geleden op. Hij voelt opeens geen dorst meer, en toch versnelt hij zijn pas om vlugger bij haar te zijn.

De man gaat weer naar achter, zeker weer om een zak. Maar de vrouw loopt langzaam voorbij de paardekop, die ze even streelt, en neemt dan een houding aan alsof ze het drietal op staat te wachten. En dan weet Fransje opeens wie dat is, al kan hij nog steeds haar gelaatstrekken niet zien. Iets in haar houding, of een mysterieuze verwantschap, zegt hem heel duidelijk dat het Kee is — Kee van Kapelle. En wat hem vaag verbaast, is, niet dat ze daar voor hem staat, maar dat hij helemaal niet aan haar gedacht heeft toen vanmorgen de jongens vertelden dat het dorp achter de dijk Kapelle was.

Hij laat de twee jongens in de steek en holt naar Kee toe. De vrouw houdt reeds haar armen open om hem daarin op te vangen. Dag Fransje, m'n jonksje! zegt ze. Wae kom jie toch vandaen, en waer ei-je toch nae toe ewist, zô varre van uus?

Fransje houdt het kruikje op en zegt: Nae 't verdroenken land, mie Kees en Jan.

En weet je moeder wè da-je zô varre van uus bin?

Fransje knikt.

Kom mae gauw mee in uus, dan zumme es een glasje melk en een stiksje zoetekoeke voe julder klaermaeken.

Ze wacht op Jan en Kees, die ze met een glimlach en een hoofdwenk mee naar binnen nodigt, en volgt hen met Fransje op haar arm in het achterhuis.

Kiek es ier, Lukas, zegt ze tegen haar man, wien amme ier aen. Dat is Fransje Weststraete en z'n broer en die z'n kammeraadje. Dan zet ze Fransje neer, en daalt de trappen naar de kelder af. Weldra is ze terug met een grote witte kan bij zich. Uit een kast krijgt ze vervolgens een grote ontbijtkoek en enige glazen, die ze boordevol met melk schenkt, terwijl ze nodigt: Allee, jongers, drienk mae lekker uut. Julder zun wè dost aen.

Jan en Kees zijn min of meer verlegen, maar Fransje niet. Met gulzige teugen drinkt hij de koele drank naar binnen.

Lukas heeft een zware bromstem, maar een goedig gezicht. Hij zegt:

Dat treffen julder zô es! Ik mô mie een paer zakken graen nae den meulenaer op Valckenisse. Dae ae'k van d'ièle weke nog gin tied voe ehad. An julder dat willen, dan kú-je net moai meerien zô varre.

Er staat geen molen op Kapelle, dus moet hij zijn graan laten malen op een naburig dorp dat tussen Kapelle en het hunne ligt. De ogen der jongens stralen. Dat is nog eens een meevaller. Dat scheelt hun haast een uur lopen in de hete zon.

Kee maakt Lukas attent op Fransje's potje. Dan zegt ze tegen Fransje: Messchien eit dae wè net zô'n jonksje uut edronken as jie, jie, ièl laank eleen.

Fransje knikt. Dat heeft hij ook al bedacht. En mischien waren sommige van die beenderen wel van dat andere Fransje. Het is net of Kee zijn gedachten leest, want ze vervolgt:

Mae die is allaank doad. Mae at 'n vee van den Ière ehouwen eit, dan is z'n ziele noe in den emel. En at 'n lessen dag komt, dan maekt den Ière wee een nieuw lichaem van z'n biènen, die at dae ergens onder de grond liggen. En dat doet 'N voe oans ok, amme vee van Z'n ouwen en Z'n kinders meugen wezen.

Geen der jongens geeft daar antwoord op. Jan en Kees hebben een hoogrode kleur. Maar Kee's zachte stem en profetische woorden werpen een heel ander licht op dat nare dodenveld achter de zeedijk.

Lukas zegt dat het tijd is om op te stappen. Kee staat op en gaat nogmaals naar de kast. Ditmaal brengt ze een mandje zomerappels mee terug, en terwijl ze er elk twee geeft, zegt ze tegen Kees: Zû-je tegen je vader en moeder zaen da'k mergen ope te kommen? Julder aen ommes een doomnie mergen?

Ja, dat is waar ook. Fransje heeft ze er thuis wel over horen praten, maar het was helemaal uit zijn gedachten geschoten. Hij zou niet eens kunnen zeggen hoe die dominee heet.

Ja, ik oare doomnie Kok ièl graag, vervolgt Kee dan. Dus a't goed weertje is, ope'k er mergen te wezen, bie leven en welzien.

Buiten gekomen, zet Lukas Fransje op de zakken graan midden in de kar, terwijl de andere jongens achterop zitten op de bodem van de kar met hun benen naar beneden hangend. Kee staat het vertrekkende groepje na te kijken tot het langs de afrit tussen de dijkopening verdwijnt. Dan steekt ze voor de laatste keer haar arm omhoog bij wijze van afscheidsgroet.

Langzaam schrijdt ze naar achter. Ze is zich vaag bewust van een teder liefdegevoel en heimwee. Juist als ze het handvat van de achterdeur beetgrijpt, valt er met kracht in haar ziel:

Want God gedenk altijd genadig
Aan Zijn verbond, 'twelk blijft gestadig,
En aan dat woord dat Hij heeft klaar
Toegezeid en wil't houden waar
In 't duizendste geslacht dat leeft,
Zo Hij Abraham beloofd heeft.

Als geoefende christin weet ze dat Here hier iets mee te zeggen heeft, maar het is haar niet duidelijk wàt. Het kan zijn dat het in verband staat met de kerkdienst van morgen, waar een van Zijn trouwe knechten zal voorgaan, en waar, naar zij vernomen heeft, ook avondmaal gehouden zal worden. Het kan ook zijn dat het in verband staat met haar liefde voor dat jongetje zo onverwachts in haar woning kwam. Ze weet het niet, en daarom zegt ze kinderlijk: Ière, wat bedoel Je dae mie? En dan valt er opnieuw iets met kracht in haar ziel, namelijk deze woorden: Mijne ziel begeert vroeg rijpe vrucht!

Ze weet dat dit het antwoord is op haar eerbiedig gefluisterde vraag, en ook dat het in verband moet staan met dat kind, dat dit tere gevoel in haar opgeroepen heeft. Dat wil echter niet zeggen dat ze de zaken nu duidelijk onderscheidt, of Gods boodschap geheel verstaat. Maar één ding mag ze aannemen — dat God wat met dat kind voor heeft; en ze gelooft dat zijn naam geschreven staat in het boek des levens en des Lams. En terwijl haar ogen zich met tranen vullen, prevelt ze: Och, lieven Ière! Dan ei-Je Je kerke nog nie verlaeten, en dan kom Je nog an Je verbond te gedienken en Je Woord waer te maeken!

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

Flitsen uit Guillaume's Preken

In mijn boekenkast staat een kleine brochure getiteld "Een Nieuw Begin". Dat boekje bevat de tekst van de drie preken die Guillaume hield in Sneek, in de Zuider, Ooster-en Noorderkerk, onmiddellijk na zijn terugkeer uit Dachau. Men kan hierin zijn stijl proeven. Man kan hierin ook zien hoe hij op zijn eigen wijze voortwerkt in de diepe Amsterdamse traditie van Sikkel Sr., en S. G. de Graaf. Terug uit het kamp was terug naar de kansel en daar is het Woord centraal en niet de mens.

De eerste preek was over Psalm 18:31: "God's weg is volmaakt; de rede des Heeren is doorlouterd; Hij is een schild allen, die op Hem betrouwen."

De inleiding is als volgt:

Geliefde Gemeente van de Heere Jezus Christus.

Het is wel onbeschrijfelijk groot, na zoo lange gevangenschap weer terug te mogen keeren als vrij man in den kring, dien men zoo liefheeft, in de Gemeente, waaraan men zoo gebonden is. Dat wekt gevoelens, die niet onder woorden te brengen zijn.

Maar wij verdwalen niet in doolpaden van stemming en ontroering, als wij onze gedachten vanmorgen scherp trachten samen te trekken op God, die het gedaan heeft; God, die wat Hij had saamgevoegd en tijdelijk had gescheiden, thans in den weg van vele wonderen op vele gebeden weer barmhartig vereenigd heeft. En om Hem gaat het toch in dezen dienst en mijn roeping is ook nu alleen maar, Hem te verkondigen.

De tekst zingt van Hem: machtig hoog en zwaar.

Zeer pastoraal is de volgende passage:

O, ik blijf zitten met de brokken, als ik op mezelf en op de mijnen zie en op aardsche banden, op wat ik zoo graag wil. Maar ik moet God in het oog houden en blijven bedenken, dat Hij in liefde en wijsheid alles regeert. Hij is mijn licht. Hij is mijn heil. Ik zal U hartelijk lief hebben, Heere, mijn sterkte.

En dan gaat Zijn weg mij niet open, dan versta ik die nog lang niet, maar dan weet ik zeker dat die goed is en dan, broeders en zusters, dan kunnen wij het zeggen: God! Zijn weg is volmaakt.

Misschien, bij felle slagen zooals ze ook hier, in onzen kring, zoo nameloos bitter gevallen zijn, misschien wringt het u wel uit de keel, moet ge vervaarlijk vechten om het te zeggen, maar het komt er uit. Als gij uw God maar ziet en gelooft, dan vindt ge onder al uw kruis, alleen maar hierin rust: God! Zijn weg is volmaakt.

Ik zeg u, dat gij en ik, in voorspoed en tegenspoed beide, maar één taak hebben. Wij moeten er op uit zijn God, God te laten. Wij moeten ons daar welbewust in oefenen, van alles wat God met ons doet te zeggen: Heere, Gij zijt goed.

Wij moeten niet oppervlakkig klagen en niet oppervlakkig vroolijk zijn, maar alles, ook het weerzien van dezen dag en het leed van andere dagen, tot Hem terugbrengen en dan blij worden, omdat wij in die Goddelijke Vaderhanden zijn. En dan tot Zijn eer zeggen: "Gods weg is volmaakt" en geduldig wachten in geloof, totdat die weg ons eens volledig zal worden verklaard.

Deze preek, die van de blik terug, eindigt met een indringende oproep:

"En laat ons ... zoo tezamen belijden: schreiend misschien en o, zoo fel gewond; of lachend, en o, zoo diep verblijd: Hij, Hij zelf, Hij persoonlijk, mijn God en mijn Vader, Hij is een schild voor allen die bij Hem schuilen ...

Evangeliseert U nog? En spreekt U nog met anderen over den Heere? Want geen mens toch kan rust vinden dan alleen bij Hem!

Laten wij dan, broeders en zusters, met onze kinderen, hopen op Hem tot in den dood, want zoo gaan wij in tot het eeuwige leven. Amen."

De tweede preek, die let op God's werk in het heden, heeft als tekst: Jes. 66:13 a: "Als een, dien zijn moeder troost, alzoo zal ik U troosten."

Ik citeer weer de inleiding eerst:

Het zal u niet verwonderen, dat ik in deze eerste samenkomst die gij en ik aan **deze** plaats weer hebben mogen, nog spreken moet en bovendien niet anders spreken **kan**, dan onder den diepen indruk van mijn behouden terugkeer tot u.

Natuurlijk, dat wordt geen verhaal van ervaringen en belevenissen. U kent me, als het om den dienst des Woords op Zondag gaat, wel beter.

Maar dat sterk besef van het wonder, dat God aan ons gedaan heeft, door ons, ondanks de vreeselijkste dreigingen, aan elkaar terug te geven, dat is om zoo te zeggen het klimaat van dezen eersten dienst hier: dat draagt de preek; dat heeft ook de tekstkeus bepaald.

Daarna sprekend over de historische achtergrond van God's beloften in en tijdens de straf van de ballingschap, exegetiseert hij:

In dat breede verband nu, vol geweldige perspectieven, vergelijkt God zich in onzen tekst opeens, in hooge mate verrassend en zeldzaam, met een moeder. De eenige plaats in den bijbel, waar dat het geval is.

Moedertroost is onvergelijkelijk. Maar heel diep gaat het, wonderbaar is het, als niet een kind, maar een **man**, — en dààr over gaat het hier — door zijn moeder wordt getroost. Een volwassene, zoo'n groote pas tot man uitgegroeide jongen, die, al draagt hij een uniform en een geweer en een baard, toch **haar** jongen blijft, dien ze na al zijn leed àlle ellende doet vergeten: wien ze door haar volmaakte teere zorg alle doorgestane ontbering vergoedt!

Zóó, zegt uw God, zóó zal ik u troosten.

Israël staat in dezen tekst als een uit den vreemde weergekeerde, als een met groote oogen van verwondering aan de onderdrukking en de afschuwelijke knechting ontkomen man, wiens hoofd en hart nog boordevol treurige herinneringen zijn, maar de bittere nasmaak daarvan vergaat door de zoetheid der moederlijke vertroostingen; in de moederarmen der goddelijke liefde verliezen ze ieder spoor.

God zegt hier zelf: **Ik** ben die moeder. Zooals die man, dien zijn moeder troost, zóó troost Ik U.

De derde preek heeft tot tekst Hebr. 10:23, 24 en 25 en handelt over de toekomst.

Het laatste vers luidt: "laat ons onze onderlinge bijeenkomst niet nalaten, gelijk sommigen de gewoonte hebben, maar elkander vermanen; en dat zoveel te meer, als gij ziet, dat de dag nadert."

Hieruit citeer ik het slot.

Zie, nu kan het nog. Wij kunnen nog den Zondag vieren door onze eigen godsdienstige samenkomsten te houden; en wij kunnen nog iederen Woensdagavond bidstond houden. Wij hebben de gelegenheid nog, als leden van het eene lichaam van Christus met elkaar te leven. Zoo zullen we dan staan in hoop en wakker zijn in liefde en dat zooveel temeer als wij zien, dat de dag nadert.

Broeders en Zusters, wij mogen samen nog weer opnieuw beginnen. Wij mogen na dit Avondmaal nog weer verder. Wij hebben nog menschen rondom ons voor wie we iets mogen zijn.

Maar gebruiken we dan den goeden tijd, om elkaar beter te dienen en te helpen. Putten we den rijkdom onzer dagen uit, in uitstralende liefde om ons. En zijn we, alzoo doende, als dienstknechten, die op hun Heer wachten, want, wie ooren heeft om te hooren, die hoort in dit verbijsterend leven zijn voetstappen reeds. Amen.

In Canada heeft Guillaume veel artikelen geschreven (zoals ook in Nederland met name in de Amsterdamse Kerkbode) en veel preken uitgegeven in The Living Word.

De uitgever, Guillaume's vriend, Mr. C. VandeRiet, zond me twee van zijn preken in deze serie.

De eerste heeft als titel: "De Haast Van God", en handelt over de bekende wederkomst passage in 2 Petrus 3:11, 12, 13.

Ik geef U twee citaten, twee flitsen — de eerste geeft een schets van onze tijd en de tweede de slotvermaning, die ons vooral nu zo toespreekt, nu ook dit leven tot een einde gekomen is.

Wat dit leven is? O, zeker, werkelijkheid, harde werkelijkheid: bloed en tranen. Maar wat het is? Een schaduw... Duizend jaren als de dag van gisteren en als een nachtwaak. Gij overstroomt hen. Ze zijn gelijk een slaap. Al die aangrijpende gedachten uit Psalm 90 spelen hier een rol in dit hoofdstuk van Petrus.

Maar dat niet alleen om de vergankelijkheid, maar om het werk van God! De wereld vergaat niet alleen, maar de wereld wordt vernieuwd! En zal het nieuwe komen, dan moet eerst het oude, het ongerechtige weggevaagd, vernield.

Ge moet bij al de schokken en plagen van deze tijd niet verkeerd tegen de dingen aanzien. De gedaante dezer wereld gaat voorbij. Wat eeuwen bestaan heeft gaat omver, en zo schokt de wereld zuchtend verder, door oorlogen en door revoluties, door geweldige beslissingen, en al die rijken groeien naar het ene rijk, alle volkeren worden straks verenigd onder een goddeloze wereldheerschappij, ge ziet het voor uw ogen veranderen, en het gaat snel; en nog later, dan moet de brand er in, het vuur Gods in zijn hemel en in zijn aarde, en dan verteren de elementen.

Wij moeten niet wenen om zoveel, dat hier vergaat, maar wij moeten onze zonden bewenen en de belofte grijpen, dat God uit genade deze wereld, die wij zo slecht gemaakt hebben en waar wij niets meer mee weten te beginnen, vernieuwen gaat.

En het is al bezig.

Hoe zijn de onzen, die in de Here sterven, ons reeds ver vooruit! Ze zijn alle droefenis en lijden ver te boven.

En hoe gaan allen, die in Jezus Christus geloven, bij hun sterven van stonde aan de heerlijkheid in.

O, wij wachten nog, omdat God ons hier onze taak nog wijst. Maar laten wij dan ook waarlijk verwachten: in spanning van ons geloof: in heiliging van ons leven: in strijd met de zonde: in gehoorzaamheid aan Gods gebod, vol goede moed: verwachten nieuwe hemelen en een nieuwe aarde, waarin gerechtigheid woont.

Elke dag komen we nader tot de glorie van God, die de aarde eens zal bedekken.

Want onze lichte verdrukking, die zeer haast voorbij gaat, werkt ons een gans zeer uitnemend eeuwig gewin der heerlijkheid, dewijl wij niet aanmerken de dingen, die men ziet, maar de dingen, die men niet ziet, want de dingen, die men ziet, zijn tijdelijk, — maar de dingen die men niet ziet, zijn eeuwig. Amen.

Dan ten besluite nog een flits uit zijn laatste preek geschreven voor **The Living Word.** Deze was voor Zondag 13 Augustus 1972. De tekst was: Lucas 21:34, 35, 36; titel: THE DAY OF THE SON OF MAN.

Het is, zoals iemand opmerkte, alsof Guillaume hier voor zichzelf preekt. Het einde is aangrijpend: een illustratie, die zoveel lijkt op zijn eigen plotseling sterven:

I think of a short story, told many years ago. Old and weak, a man who had been a military all his life, was laying on his death bed. His pastor was with him and stayed with the very lonely brother, who seemed to be unconscious. But suddenly the sick man opened his eyes, stared upward in a kind of ecstasy, raised his right arm very slowly but succeeded in making the military salute, and said clearly: Jesus, my Lord! and having done that, he passed away.

Isn't this a bit like the purpose of life, to stand before the Son of Man?

Do we really find all we hope and desire in Him? and do you indeed do all you possibly can do for Him?

He alone is worthy of all our love, all our praise, and all our adoration.

HE IS OUR ONLY LORD!

Zo spreekt ook Guillaume nog, nadat hij gesterven is (Hebr. 11:4); moge het velen tot zegen zijn.

R. Kooistra

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23 September 1972

Dit was de dag voor het reisje van de club G.K.G.T. Er was hard voor gewerkt, maar het is wel de moeite waard geweest. Wat is er genoten door de bijna 200, (waaronder ook Hollandse gasten), die dit alles meemaakten, bijna allemaal boven de 50. Leuk als je al die begroetingen zag, van zoveel verschillende mensen, en bijna van alle kerken waar oudere Hollanders zijn. Van Toronto ging het langs een mooie weg naar Beaverton. Waar in de Surf Room de koffie ons wachtte. Zoveel mensen gaf de koffie schenkers handen vol werk. Maar het kwam klaar. Het weer was stralend en daar waren we allen heel dankbaar voor. De boot waarmee we een tocht gingen maken lag klaar. We werden vriendelijk begroet door de bemanning. Na even varen werden de lunches uitgedeeld en werd er koffie geschonken. Wat smaakte dat alles lekker. Wat hebben we daarna heerlijk gezongen. In Bracebridge gingen we, na een mooie tocht waar langs de oever de kleuren al zo prachtig waren, even wandelen. Een half uurtje even de benen gebruiken. Weer op de boot en terug naar Gravenhurst. Zonder uitzondering hadden allen genoten van de mooie boottocht. Maar het was nog niet het eind. Even door Orillia heen kwamen we aan Fern Resort. Een mooie zaal met uitzicht op de lake, waar ons gezellig gedekte tafels en tafeltjes wachten, en een heerlijk diner ons werd voorgezet. Wat lieten we het ons allen lekker smaken. De bediening was geweldig. Er werd gezellig gepraat en nadien werd de Here gedankt voor alles wat Hij ons ook in deze dag weer geschonken had. Weer in de bussen en naar Toronto. Veilig mochten we allen weer thuis komen. Met uitzondering van één onzer deelnemers die omwel werd en voor enkele dagen in het ziekenhuis van Gravenhurst werd opgenomen. Ik hoor, dat hij nu weer thuis is, gelukkig. Dankbaar voor wat de natuur ons had laten zien, voor het gezellig bij elkaar zijn namen we afscheid. We hopen tot een volgende keer werd er gezegd. Inderdaad wij hopen het ook.

Vr. gr. Mrs. F. Noordegraaf,
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IN HOLLAND STAAT EEN HUIS

Daar woont uw Vader, uw Moeder ... Stuur met Kerstmis zeker aan hén een attentie. U kunt immers hun levensvreugde sterk verhogen door hen eens 'n enkele keer iets tastbaars te doen toekomen. De Stichting "HOLLAND'S FEESTPAKKET" verzorgt dat voor u tot in de puntjes en met uitsluitend eerste klas artikelen. Informeert u maar eens bij kennissen, die al eens eerder bestelden.

Voor Kerstmis is er het speciale Kerstpakket. Daarnaast zijn er nog twee andere geschenkpakketten, die het gehele jaar door bezorgd kunnen worden.

KERSTPAKKET: de historische kerstkrans, gevuld met de fijnste amandelspijs — blikje echte rode zalm — flacon natuurzuivere druivensap, muskaat — doos coffee-bonbons, zeer apart — pakje Engelse thee van Lyons — blik heldere ossestaartsoep — doos verfijnde kaas-cups uit de banketbakkers-oven — half blik perziken — ook een blikje ananas — kerstklokkendoos met chocolade kerstkransjes — twee goudkuipjes kaas — blik kip in gelei, zonder been — originele Deventer kruidkoek — leuke aanbiedingskaart met uw beste wensen.
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GROOT FEESTPAKKET: magnifieke cake van 900 gram, geheel versierd met marsepeinbloemen — blik gebraden kippelevertjes in madeirasaus — doos bonbons assortis — pak kaneeltheebeschuitjes — blik kaastabletten — zes confiture-cups — flacon natuurzuivere druivensap, muskaat — pakje Engelse thee van Lyons — doos chocolaadjes, gevuld met zachte hazelnoot-pâte — twee goudkuipjes kaas — blikje lilliput-worstjes — originele Deventer kruidkoek — half blik perziken — pak moccawafels — leuke aanbiedingskaart met uw beste wensen.
Bij elk feest te bezorgen.
Prijs: eveneens C$ 15,—, all in.

JUWEELPAKKET: doos chocolade assorti, inhoud 96 stuks, 5 smaken — blikje echte rode zalm — pakje Engelse thee van Lyons — blikje getruffeerde paté de foie — originele Deventer kruidkoek — blik gebraden kippelevertjes in madeirasaus — leuke aanbiedingskaart met uw beste wensen. Eveneens voor elk feest beschikbaar.
Prijs: slechts C$ 9,—, all in.

HOE KUNT U BESTELLEN?
Schrijf aan C. Vanden Top, Box 190, Grimsby, Ontario, **welk geschenkpakket** u bestelt, **voor wie in Nederland** en **wanneer** precies te bezorgen. Svp. ook uw eigen adres vermelden. Sluit bij die brief tegelijk de betaling in. Hebt u een personal account bij een bank, schrijf dan thuis de betaling uit en stop die in dezelfde enveloppe. U kunt ook een bankcheque of money-order bijsluiten. Laat die uitschrijven op naam van C. Vanden Top, Grimsby, Ontario.

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MAAK ZÒ KERSTFEEST TOT EEN DUBBEL FEEST

VAN DOMINEES EN GEMEENTEN

door JOHN DE HAAS

(27)

De Beweging der Jongeren

Wanneer de twintigste eeuw begint, zijn de Gereformeerde Kerken in Nederland gewikkeld in de strijd om de eenheid van opleiding, welke een einde nam in 1902, zoals we hebben gezien. Maar laten we nu niet denken, dat daarmede het laatste woord was geproken. Bavinck en Biesterveld waren naar Amsterdam gegaan, doch hun plaatsen aan de Theologische School werden ingenomen door bekwame mannen als Dr. A. G. Honig en Dr. H. Bouwman. Degenen, die zich achter de School bleven stellen richtten "De Wachter", later de "Wachterbond" op, zich ten doel stellende om hun geliefde School verder te helpen en sterker te maken.

Zo heeft het nog vele jaren nagedeind en ondertussen komt dan het jaar 1905. De Generale Synode komt te Utrecht bijeen, waar, na dagenlange debatten, de bekende besluiten worden genomen inzake de veronderstelde wedergeboorte.

We moeten deze besluiten zien tegen de achtergrond van de gang van zaken in de verenigde kerken, Kuypers invloed was steeds sterker geworden en "oud-A", de vroegere Chr. Gereformeerden, was bevreesd, dat zijn opvattingen inzake Verbond, Doop en Wedergeboorte wel eens tot officiele kerkleer konden worden verheven. En nu heeft men in 1905 willen onderstrepen, dat dát nu niet het geval was. Dat er zonder enige twijfel ruimte zou en moest worden gelaten voor de oude Gereformeerde opvattingen, die steeds in de Chr. Geref. Kerk en later nog steeds in de Gereformeerde Kerken werden gepredikt., n.l. dat de Heilige Doop niet moest worden bediend om iets wat in het kind aanwezig was of werd ondersteld aanwezig te zijn, doch op grond van de belofte, die de Here aan het kind gaf. Eigenlijk waren deze uitspraken een waarschuwing aan het adres van Kuyper en zijn medestanders: "Voorzichtig nu, niet te hard van stapel lopen, anders komen er stukken. De eenheid der kerken komt in gevaar, als gij Uw leer te sterk naar voren dringt."

In wezen waren deze uitspraken een pacificatie-formule en een compromis. Ze hebben gewerkt als een cement in de Gereformeerde Kerken, hoewel opde formulering wel het een en ander valt aan te merken. Doch zowel "oud-A" als "oud-B" konden er zich in vinden, en men legde er zich bij neer. Het mag echter wel opgemerkt, dat, hoe verder men van 1905 af kwam te staan, hoe minder de formulering bevredigde.

Nog een andere uitspraak heeft deze synode gedaan. Reeds vele jaren lang waren er bezwaren ingebracht tegen een gedeelte van artikel 3 der Nederlandse Geloofsbelijdenis. Dit artikel handelt, zoals bekend, over het ambt der overheid en omschr ef als de taak der overheid o.a. "om te weren en uit te roeien alle valse godsdienst en het rijk des Antichrists te gronde te werpen". Velen betoogden, dat dit niet tot de taak der overheid behoorde. Dat de overheid zeker de plicht heeft te zorgen, dat de Kerk van Jezus Christus zich vrijelijk kan ontwikkelen en uitbreiden, maar niet om alle valse godsdienst te gaan bestrijden. Dan zou zij b.v. de Roomsen, de Mormonen en de Jehovah Getuigen moeten gaan uitroeien en ga zo maar door.

En zo heeft tenslotte deze synode de gewraakte woorden geschrapt. Maar de Chr. Geref. Kerk, de Gereformeerde Gemeenten en nog anderen hebben dit niet gedaan en zo is er tot vandaag toe tweeërlei artikel 36: het onveranderde en het verkorte. En in de jaren van de rechtse kabinetten in de twintiger en dertiger jaren is dit artikel 36, al of niet verkort, tot een politieke voetbal geworden tussen de Anti-Rev. Partij, de Staatk. Geref. Partij en de Herv. (Geref.) staatspartij. De ouderen onder ons zullen zich dat nog wel herinneren.

Deze problemen hielden de mensen gedurende de jaren na 1905 nog een tijdlang bezig, maar gaandeweg kwamen andere dingen de aandacht opeisen. Langzamerhand kwam er verandering in de geest der Gereformeerde Kerken.

De oudere generatie der predikanten stierf weg en jongeren, gevormd door o.a. Herman Bavinck traden in hun plaats en begonnen leiding te geven. De forse greep die Kuyper op het Gereformeerde leven zo vele jaren had gehad, verslapte en er werd naar nieuwe wegen gezocht.

In de rede, waarmede de Generale Synode van 1914 werd geopend, kon men, een beetje aarzelend nog, een nieuw geluid beluisteren. Dr. J. C. de Moor, die namens de roepende Kerk van s'Gravenhage deze openingsrede hield, sprak van een "eigenaardig zoeken naar nieuwe banen".

De eerste wereldoorlog, die in datzelfde jaar uitbrak, heeft eveneens sterk medegewerkt tot het teweegbrengen van een verandering ook in de Geref. Kerken.

Nederland bleef weliswaar neutraal in het conflict tussen de Europese grootmachten, doch het gebrek aan voedsel en grondstoffen, benevens van vele gebruiksvoorwerpen, leidde tot het opdrijven de prijzen. Het maken van oorlogswinst is ook aan vele Gereformeerden niet vreemd geweest en heeft bijgedragen tot het verzwakken van ethiek en moraal.

En als dan de oorlog is afgelopen, dan komen er in vele landen van Europa politieke veranderingen, die ook weer niet aan Nederland voorbijgaan. Men denke aan de invoering van het algemeen kiesrecht, aan de gelijkstelling van het bijzonder met het openbaar onderwijs en aan het opkomen van de moderne industrie.

Ook op geestelijk terrein, in de kerk, willen velen dan wat anders, en zo ontstaat dan de "Beweging der Jongeren". Het valt niet mee precies te omschrijven, wat deze beweging nu eigenlijk wilde.

Er was een geest van veruitwendiging gekomen. Sikkel had het reeds veel eerder gesignaleerd in zijn blad "Hollandia" en er steeds tegen gewaarschuwd. "Als er niet een radicale bekering komt in de Gereformeerde Kerken", zo schreef hij, "dan gaat het verkeerd". En kort voordat dit blad moest worden opgeheven, was deze profetische geest reeds zover, dat hij moest klagen: "Als dit volk dan maar niet zelf verleefd is, werelds geworden, los van Gods Woord". En zijn conclusie was tenslotte: "Ze zijn door de wissel heen!"

Tegen deze geest van veruitwendiging wilde deze Beweging van Jong-Gereformeerden zich verzetten, en niet alleen dat, maar ook een vernieuwing tot stand brengen in verschillende dingen, ten nauwste betrekking hebbend op de kerk. Dr. B. Wielenga, predikant te Amsterdam, die wel een van de meest begaafde woordvoerders mag worden genoemd, heeft in die tijd een serie artikelen gepubliceerd, waarin hij doel en streven van de Jong-Gereformeerde Beweging uiteen zette. Hij verwees toen naar het agendum van de Generale Synode van Leeuwarden, die in 1920 stond gehouden te worden. Op dit agendum kwam o.a. voor: een nieuwe bijbelvertaling, vernieuwing van de liturgie en uitbreiding van de belijdenis (meestal sprak men van uitbouw, niet van uitbreiding!).

Het ging, zo schreef Wielenga, tegen een "geest van zelfvoldaanheid", die de reformatorische voortgang verhinderde en om een "vernieuwd belijden naar de behoefte van de veranderende tijd". En toen deze synode werd geopend, gewaagde Ds. J. D. van der Munnik in zijn openingsrede van het verschil tussen Noord en Zuid: Men had, zei hij, in Friesland nog geen notie van wat "in zuidelijke dreven", vooral in de grote steden "woelt en gist", n.l. een "Jong-Gereformeerden-Beweging".

Deze zelfde synode had o.a. te behandelen de zaak van Ds. J. B. Netelenbos, Geref. predikant te Middelburg. Deze was een der meest vooraanstaande figuren in de Beweging der Jongeren. Maar hij handelde wel heel erg onkerkrechtelijk. In 1917 trad hij n.l. op in een Hervormde Kerkdienst te s'Gravenhage, welke hem was afgestaan door Dr. J. A. Cramer, die n.b. tot de Ethische richting behoorde.

De Gereformeerde kerkeraad had natuurlijk zijn bezwaren ingebracht bij de kerkeraad te Middelburg en zo was Ds Netelenbos geschorst geworden en later afgezet. Kort daarna is hij Ned. Herv. predikant geworden.

Over het algemeen moesten de mensen van de Jong-Gereformeerde Beweging van zulke manipulaties echter niets hebben; men wilde in het goede Gereformeerde spoor blijven, doch tegelijkertijd het verouderde overboord werpen. Men herinnerde elkander aan de oude spreuk: Ecclesia Reformata semper reformanda: Een Gereformeerde Kerk moet steeds doorgaan met reformeren! En zo kan het geen verwondering wekken, dat het blad, dat de spreekbuis zou worden van de beweging de naam ontving: De Reformatie!

De uitgave van het blad was een wens o.a. van Prof. Herman Bavinck, die aanstonds als medewerker toetrad, hoewel hij door zijn ziekte er nimmer in heeft kunnen schrijven. Ook Dr. Wielenga was medewerker, evenals Ds. K. Schilder, toen nog predikant te Gorinchem. Later zou laatstgenoemde als hoofdredacteur optreden en van deze krant zijn "lijfblad" maken.

Doch in die tijd trad als hoofdredacteur op Dr. V. Hepp, te Watergraafsmeer; later zou deze vele malen met zijn toenmalige medewerker in zware polemiek worden gewikkeld... Er was behoefte aan een blad als dit: in enkele weken tijds schreef men duizenden abonnees in.

Tot de Jongerenbeweging behoorden ook mensen als Dr. J. G. Geelkerken, predikant te Overtoom (Amsterdam-Zuid). Ook deze is in een kerkelijke procedure gewikkeld geweest, die eveneens heeft geleid tot zijn afzetting. Maar dat is een hoofdstuk apart.

John DeHass

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Het Christelijke Leven

(23)

Wandelen In Geloof

Een listige leugenaar liegt niet alleen in zijn woorden, maar ook in zijn gebaren en daden. Het is even gemakkelijk voor hem om een valse munt uit te geven als om een onwaarheid te zeggen. De duivel is zo'n sluwve leugenaar, en we kunnen niet verwachten dat hij bij woorden blijft in zijn leugens. Hij zal zich ook bedienen van bedriegelijke tekens, gevoelens en ervaringen bij zijn pogingen om ons geloof in het Woord van God aan het wankelen te brengen. Laat me er direct bijvoegen dat ik de werkelijkheid van „het vlees" geenszins ontken. Daar hopen we later nog uitvoeriger over te spreken. Maar hier betreft het onze positie „in Christus." Wanner die positie ons eenmaal door openbaring duidelijk is geworden, dan moeten we ons daar niet meer van af laten brengen. Zodra onze dood met Christus voor ons een vaststaand feit is geworden, zal Satan doen wat hij kan om ons van het tegendeel te overtuigen. Hij zal in onze ervaring van elke dag bewijsmateriaal te over vinden om ons ervan te overtuigen dat we helemaal niet dood zijn, maar springlevend. En dan moeten we kiezen: geloven wij de leugen van Satan, of de waarheid van het woord van God? Laten we ons leiden door wat voor ogen is, of door wat God zegt?

Ik ben Mr. Nee. Ik weet dat ik Mr. Nee ben. Dat is een feit waar ik vast op rekenen kan. Nu kan ik natuurlijk mijn geheugen verliezen, en vergeten dat ik Mr. Nee ben; of ik kan dromen dat ik iemand anders ben. Het komt er allemaal niets op aan: of ik er een gevoel van heb of niet, als ik slaap of wakker ben, als ik het weet of niet, ik bén en blijf Mr. Nee. Zo is het nu ook met het, in Christus gestorven zijn. Dat is en blijft waar, of ik er een gevvel "oan heb of niet. En waarom? Omdat Christus gestorven is, en omdat de Bijbel zegt dat „waar Eén voor allen gestorven is zij allen gestorven zijn" (2 Cor. 5:14) Of mijn ervaring dat nu bevestigt of ermee in tegenspraak is, dat verandert niets aan het feit zelf. Zolang ik dit vast geloof, kan Satan niets tegen mij uitrichten. Hij valt ons altijd aan op het punt van ons „verzekerd zijn." Als hij twijfel in ons hart kan zaaien, dan heeft hij zijn doel bereikt, want dan heeft hij ons in zijn macht. Maar wanneer wij ons niet van ons stuk laten brengen in het zekere weten dat wat God zegt waar is, vast overtuigd dat Hij blijft bij wat Hij gedaan en gezegd heeft, dan mag de Vijand doen wat hij wil: wij kunnen hem rustig uitlachen. Zoals ik óók zou doen met iemand die mij ervan zou willen overtuigen dat ik niet Mr. Nee ben!

Wij wandelen door geloof en niet door aanschouwen (2 Cor. 5:7,

De verleiding om op onszelf te zien is altijd zeer sterk. Dan richten we ons oog niet meer op de Here, maar houden enkel rekening met natuurlijke verschijnselen die ons omringen. Het geloof staat telkens voor een berg, een berg van bewijsmateriaal dat ogenschijnlijk in tegenspraak is met het Woord van God, tastbare feiten, verkeerde dingen die we gedaan hebben, maar ook dingen die voortkomen uit ons gevoels-en gedachteleven . . . en dan moet òf ons geloof, òf die berg wijken. Ze kunnen niet beide blijven staan! Helaas, dikwijls is het de berg die blijft, en ons geloof dat wijkt! Als we op onze „gevoelens" vertrouwen om te weten te komen wat waar is dan stemmen de leugens van Satan maar al te vaak overeen met onze ervaringen; maar als wij weigeren ook maar iets voor wáár aan te nemen wat tegen Gods Woord ingaat, en bij ons besluit blijven Hem alleen te geloven, dan zullen we merken dat de leugens van Satan langzamerhand verdwijnen, en dat onze ervaringen hoe langer hoe meer in overeenstemming komen met het Woord van God. Dan leren we Christus ook steeds beter kennen. Dàn zien we Hem werkelijk, in de praktijk van elke dag, *als* onze gerchtigheid, *onze heiligheid, en ons opstandingsleven. Zò wordt wat wij in Hem zien werkelijkeid* in ons. *Zo openbaart Hij zich in ons, in ons dagelijks leven. Dàt is nu het kenmerk van geestelijke groei. Dàt bedoelt Paulus als hij aan de Galatiers schrijft: „Mijne kinderkens, die ik wederom arbeide te baren, totdat Christus een gestalte in u krijge." (4:19)*

B. Boulogne

From the Mailbag

Fair Ministry Among Our Own

I'm sure you've all heard about or have been involved some way or another in the fair ministry. And this certainly is a step in the right direction. But there seems to be one thing overlooked, and that is that these Bible lessons were offered to every one except our own people.

I personally think that the inside is starving for the milk of the word. I see the younger generation from 30 on down knowing very little about the basics of salvation.

We talk so much about the Evangelism Thrust, but how can our own church members evangelize when they themselves have never understood the word. They could never reach anyone for Christ, for they themselves have not yet reached Christ.

Reaching Jesus is a personal commitment between the individual and God. And in order to reach Jesus we must start with the milk of the word. According to Heb. 6-1:2, the milk of the Word is "the doctrine of Christ and His second comming."

As far back as I can remember I had never been taught the simple plan of salvation. During all those years of Bible study I had never accepted Christ in my heart to help me to understand all those doctrines. No matter how much we learn and study, we will never come to an understanding unless we first accept Jesus in our hearts to help us. What I am trying to say is this, our doctrines are fine in their place, they are great for mature Christians, but stop trying to feed them to baby Christians who first need the milk of the Word.

Let's start with these fair ministries in our own churches, and see if we don't have a Spiritual awakening among our younger generation. Then will our church members be ready to reach others for Christ in 1973. Things must first be right between us and the Lord before we can lead others to the Lord. If we want Thrust 73 to be a success we must start from the beginning, which is the SIMPLE plan of salvation.

The human spirit fails unless the Holy Spirit fills.

YOURS IN CHRIST
MRS. H. VAN WYK
WYOMING, ONT.

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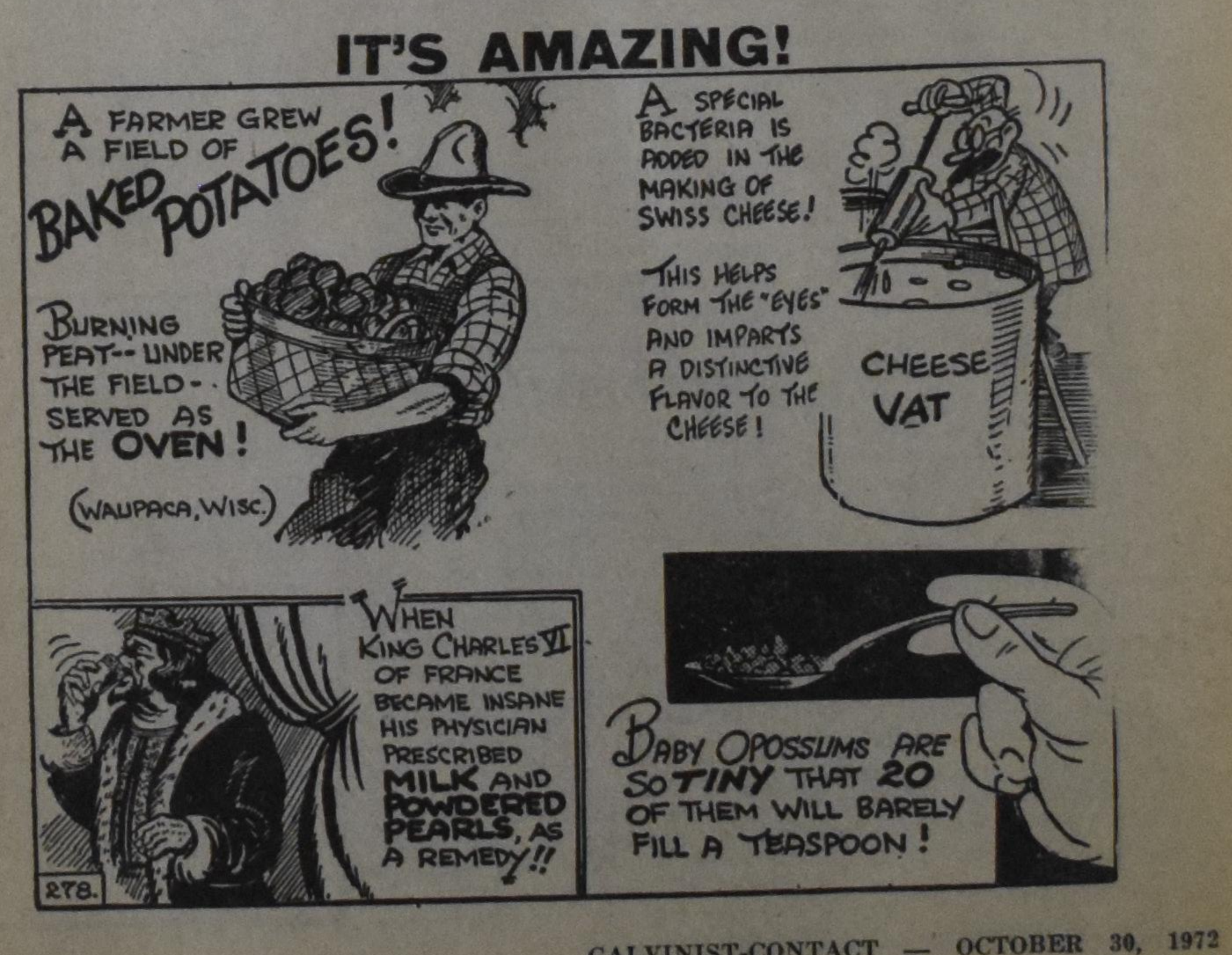

Young Writers

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GREEN LEAVES

The leaves are green again this time
Like all the leaves of each new spring;
Be they the maple's, poplar's or pine,
Their greenness seems to suit them fine;
And, though trees war for sun and space
The forest still bears a greenish face.

And in the fall when winter rest is nearing,
When cloudy sky conquers the clearing,
The trees no longer can pretend —
Their seeming green sameness comes to an end:
Maples are red! Poplars yellow!
How can a man be the same as his fellow?

— Frank van Veen

NETSILIK

I saw a loon navigate an Arctic pool
coming fierce-eyed from shadow to meet the moon
streaming silver on his broad sea-wake
I thought he was a Viking boat
'til at last the wind whispering in his ear
and singing through his fanned arms
sailed him higher than any ship can go.

— Ingrid Vellekoop

FIELD SONG

I'm sitting on a prickly hill
watching gate-posts ride the wild green hunchback
out of domestic yards
white and determined single file
they follow his whims and shrugs
skittering
'til horizon laughing squashes them.

Who would think, sitting here,
that space plays the same trick on me? After all
I am the ant-king
oblivious to miles of maze encrusted
with ant-bodies where their pyramids fell
when my buttocks crushed them!
(Do you ever wonder, can their children hate
as scavenger slugs feed among the living...)

Feeling rather like a kid,
caught as I am in the glint of winking
blinking glass-eyed houses smug in their
suburban rows,
I surrender to a somersault
clear over the face of my hill
rising in dandelion waves to
stalk lone trees against the sky.

Against the sky, the sky
I go to sleep lured by shafts of sun
'til imperious raindrops unannounced
evict me from satan's warfield
where great blue-bellied clouds
mercenaries of the wind
meet to rob the sun of gold.

— Ingrid Vellekoop

FLOWER

The flower God made
more beautiful than Solomon's robe,
stands
with peach-skin petals
spread to soak up
rain, wind, sun
and nightly
folds itself
more carefully than Solomon's robe
sleeps till morning
expecting
more of God's blessings.

— Laverne Van Ryk

SUNRISE

His lips are like a tender rose.
A curve beneath a well-formed nose.
He jumps on tiny toes.

I marvel at his skin so fair.
I rave about his gorgeous hair,
His tinkling laughter rare.

His supple body is fresh and clean.
The most beautiful eyes I've ever seen!
His mind so keen!

How marvellous his little ear!
He jabbers things I like to hear.
I hold him ever near.

I love him in so many ways.
Fine specimen of the human race!
Then he slaps me in the face!

— Laverne Ryk

(QUOTATION:)

A person untrained in shoemaking does not offer his services as a shoemaker to the foreman of a shop. An apprenticeship is necessary in order to qualify a person to be a tinner, bricklayer, stonemason, printer, horse-doctor, butcher, brake man, car conductor, mid-wife, — and any and every other occupation whereby a human achieves bread and fame. But when it comes to doing literature, his wisdoms vanish all of a sudden and he thinks himself now in the presence of a profession which requires no apprenticeship, no experience, no training.

— Mark Twain

FOR SALE: COMMERCIAL LOT

Old snow blankets the bristly field
I've seen the field — in spring
in summer
in autumn
Forlorn, abandoned, useless.
The vast expanse *lies* fallow,
Stripped of its dignity,
Waiting for the sharp bite of steel jaws
To ruin the weeds.
It will sprout little houses boxed with neat hedges.

How many people can one put in a house?
How many houses can one put in a field?
How many fields can one put in a city?
Too many, I think.
Too many.

Minnie Joldersma

I KNOW

The gravel road must have been muddy and dirty,
it always took a master's skill to handle the
woodstove,
ten thousand dollars could have been farmed
away in a month,
my father's face was often creased by anxiety,
And every summer the rainless corn was
touch-and-go.

But I prefer to remember
tiny toads plopping in the back lane's powdery dust
a glowing stove that sizzled from drops we tossed
during our Saturday-nite bath.
milk-cheques that were larger than expected
my father and I hunting for a Christmas tree
in the snowy woods.
corn cascading from the edge of an overfilled silo.

We were dependent, then,
On God.
God was good, most-times.
Child-colored nostalgia, critics call it.
But aren't a child's colors pretty?

Minnie Jodersma

DIRGE

In the plush room
Stand the tall
Almost black
Odorous roses.

Scents of decay
Swirl round the gray
Mortals as
The door
Opens and closes

A word or two
Floating free
From the murmur
Of voices
Gracefully lodge
Beside the red roses.

We too shall sleep
In our very own beds
With the smell of decay
In our noses

But we shall see
With a radiance rare
The victorious words
Superimposed
On the roses.

Dee Broer

THE SEXES

This is how we exist:
A vast convulsive sea
Heaves — swells — storms
To take the firm, yet
Passive land.

Shorelines change but little.
Boundaries are flexible.
High tide and low tide
Come natural as breathing.
In wintertime the dunes retreat
Inland.
In summertime the vast expanse
Of water — content —
Its mighty voice down to a whisper,
Laps soothingly
The sunburned strand.

This is how we live,
Side by side
Touching only at the edge of our being.
Dimly aware
Of vast recesses
Filled with promises.

Dee Broer

Ed Plowman Notes European Revival Flourishing

WASHINGTON, D.C. (EP) — Strange and wonderful things are happening on the European continent, leading to spiritual revival in many places, says Edward Plowman, news editor for Christianity Today.

Following his report on Christian activities at the Munich Olympics, Plowman visited nine European countries and noted among the vigorous evangelistic efforts renewal along charismatic lines seeping into some state church circles and "bringing new life to congregations that have been dead . . ."

At Cambridge University Stuart McAlpine, 22, told Plowman: "I hear a rustling in the leaves. God is moving. Things no one expected to happen are happening. Large numbers of young people are coming to Christ."

In Northern Ireland, amid the terror and hostility, Plowman found that hundreds of young people have been converted and additional hundreds of Christians have become more deeply committed. The visit of American street evangelist Arthur Blessitt, he was told, "showed Christian kids what they ought to be doing . . . He radicalized us."

Street and door-to-door witness encounters in Belgium resulted in scores of reported decisions by Operation Mobilization workers. In Austria the newsman learned of friendly overtures on the part of Roman Catholics eager to assist Campus Crusade for Christ in a summer training effort.

France yielded an interesting assortment of agencies at work, serving new Christians and reaching out to homosexuals, hippies, and some with criminal backgrounds.

And the scene in Holland, Plowman said, approximates developments in the American youth scene of the past few years. And in Scandinavia many young Christians openly expressed their concern for their countries' morals.

They are on the march, Plowman observed, walking and witnessing and holding Jesus rallies.

His travels took him to Eastern Europe where he saw young people from Communist-ruled nations joining in the Jesus revolution. "I, who wanted to change society needed to be changed," one converted Christian from Communism told him.

Plowman, called by Time magazine the "historian of the Jesus Movement" in the U.S., plans to include his findings in a forthcoming book.

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Penticton—CKOK	8.30 a.m.	800
Smithers—CFBV	1:00 p.m.	1230
Summerland—CKSP	8:30 a.m.	1450
Terrace—CFTK (Wed.)	9:00 p.m.	590
Vancouver—CJVB	9:00 a.m.	1470
Vernon—CJIB	10.00 a.m.	940

MANITOBA

Alton—CFAM	9:30 a.m.	950
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Fred'ton—CFNB	10:30 a.m.	550

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Kingston—CKLC	10:50 a.m.	1380
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St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	1:00 p.m.	1240
Thunder Bay—CJLX	9:30 a.m.	800
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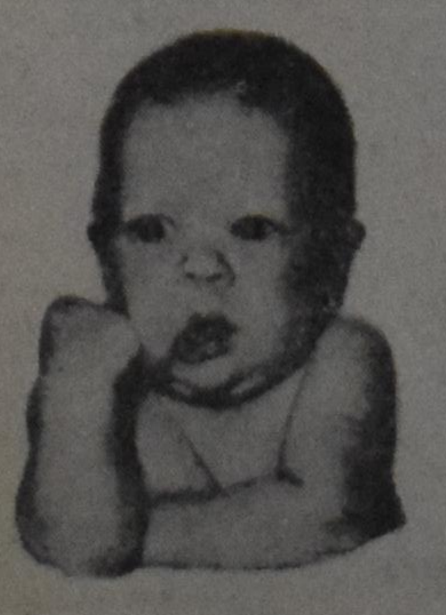

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Calvinist-Contact
Box 312, Station B, Hamilton, Ont.

With thanks to God, the Creator of Life, we are happy to announce the birth of our son

DEREK JOHN

Born October 11, 1972

John & Wilma Mantel (nee Vander Stelt)

R.R. #2, Branchton, Ont.

God in His great love has entrusted to our care another son

RALPH WILLIAM

Born Oct. 16, 1972

A little brother for Harvey, Grace, Jim, Benny & Joanne.

Parents
Gerrit and Mina Pot

R.R. 2, St. Ann's, Ont.

We give thanks to Creator God for entrusting to our care another daughter

WENDY KAYE

Born on October 17, 1972

A little sister for Dorothy Joy and Anita Gail.

Richard & Tena Poortinga

147 Gdenmorris St.,
Galt, Ontario

With thankfulness to the Lord we hope to celebrate with our parents and grandparents

MARIUS VAN HALEM
and
GERDA VAN HALEM — ROODZANT

their 45th wedding anniversary

We pray that the Lord will bless them and keep them in His care always.

Their children:

Ali & Reinier Boere
Moordrecht, Nederland
Adrie & Piet Tuijnder
Moordrecht, Nederland
Corrie & Anton Van Adrichem
Brampton, Ontario
Bill & Agnes Van Halem
Caledon, Ontario
Gerda & John Vander Schaaf
Toronto, Ontario
Jenny & John Bell
Guelph, Ontario
Margaret & Art Van Luijk
Brampton, Ontario
Trudy & Tunde
Leiden, Nederland
Murray & Linda
Brampton, Ontario

23 Grandchildren

20 Eastern Avenue,
Brampton, Ontario

Open house will be held at the Second Christian Reformed Church Brampton, Ontario (Steeles Ave.) from 3:00 p.m. until 5:00 p.m. on Saturday, November 11, 1972.

HOW GREAT THOU ART

With thankful hearts to God, who has proved Himself to be such a wonderful God, we are happy to announce the 40th wedding anniversary of our dear parents and grandparents

SIETSE SPOELSTRA
and
HINKE SPOELSTRA — BYMA

on November 3rd, 1972

That the Lord may be with them and grant them health and happiness is the prayer of their grateful children and grandchildren.

Jan & Tine Spoelstra
Andrew, Kathleen & Martin
St. Thomas
Antonia & Martin Speelman
Peter, Henrietta, Charles, Marlene, Annette & Mark
Strathroy

97 Southdale Rd.,
St. Thomas, Ont.

There will be no Open House at this time on account of Mother's health.

Ruinerwold 1932 Vineland 1972

The Lord willing on Nov. 12 we hope to celebrate with our parents and grandparents

AREND BENNINK
and
AALTJE BENNINK (nee Bakker)

their 40th wedding anniversary

We pray that the Lord will continue to bless and keep them.

Bill and Agnes
Pat, Fred, David & Sharon
George and Ann
Andrew and Michael
Arnold and Tina
Alan, Carol, Rose & Cathy
Albert and Jenny

On Nov. 6, 1972 the Lord willing, we hope to celebrate with our parents and grandparents

ARIE VANDENDOOL
and
LENA VANDENDOOL (Immerzeel)

their 30th wedding anniversary

With much gratitude to God, we pray that He will continue to bless them and keep them in His care.

Tony & Winnie Vandendool
Stephen
Clinton
Albert & Mary Buffinga
Brian, Darlene
Londesboro
Bert Vandendool
Clinton

R.R. 4,
Clinton, Ontario

The Lord willing, on November 12, 1972 we hope to celebrate with our dear parents

CHRISTIAN TROELSTRA
and
AALTJE TROELSTRA (nee Van Barneveld)

their 25th wedding anniversary

Thankful to the Lord we pray that our Heavenly Father will continue to bless them and keep them in His care.

Their children

Berta & Martin den Haan
Drayton, Ont.
Anka
Vancouver, B.C.
Audrey
New Westminster, B.C.
Peter
Cheryl
Elsie

4704 Walsh Ave.,
Terrace, B.C.

Open House will be held Saturday, November 11, 1972 from 3:00 p.m. until 5:00 p.m. and from 7:00 p.m. until 10:00 p.m. at 4704 Walsh Ave.

The Consistory and Congregation of the "Rehoboth" Chr. Ref. Church at Bowmanville wish to express their sincere sympathy to Mrs. H. Hogeterp and the family with the loss of her husband and father,

HENDRIK HOGETERP

who passed away on September 21st, 1972.

Mr. Hogeterp was an elder in the Bowmanville Congregation for many years and in this office served his Lord and Master very faithfully. May it be said to him: "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord.

In blijmoedige zekerheid des geloofs ging heden mijn lieve man, onze zorgzame Vader en Opa

HENDRIK ASKES

onverwacht van ons naar zijn Vaderhuis.

Hij mocht 74 jaar worden

Zijn laatste woorden waren: "De Heer is mij tot Hulp en Sterkte."

J. Askes - Pronk
Aalten
M. Joling - Askes
L. Joling
Jan, Tineke, Henk, Anne, Janna
Schieven
Js. Askes
K. Askes - Slomp
Henk, Jan-Rijn, Ine, Karen
Zweeloo
M. Stevens - Askes
H. Stevens
Henk, Henry, Fred, John
Moorefield, Can.

Aelderstraat 32, Zweeloo
12 October, 1972

On Oct. 4, 1972 Our Heavenly Father in His infinite wisdom suddenly called home through a tragic accident our dear cousin, and second cousin

WIETSE (TED) POSTHUMUS

at the age of 26

We do not understand why, but we know that all things work together for good to them that love God, to them that are called according to His purpose.

May the Lord comfort His wife, Hilde, children, Terry, Debbie, Kevin, and our uncle Tjeerd, Aunt Wil, and family.

Wesley & Patricia Kootstra
Robert, Raymond, Richard, Frederik, Marlene

886 Telfer Side Road
Sarnia, Ont.

On Saturday, Oct. 7, 1972 while on vacation the Lord suddenly called home, my dearly beloved wife, and our dear mother and grandmother

HILDA HOEKSTRA
(nee POSTMA)

at the age of 59

We are mourning, but are also grateful for that which we might have in her as a wife and mother.

Jacob Hoekstra
488 King Court,
Oakdale, Calif., U.S.A.
Georgina & John Huizenga
R.R. 1, Bloomfield Ont.
Gerben & Pat Hoekstra
Raleigh, N.C., U.S.A.
Seppie & Lester Knot
Jenison, Mich., U.S.A.
William & Carolyn Hoekstra
Oakdale, Calif., U.S.A.
Robert & Marilyn Hoekstra
Clovis, Calif., U.S.A.

and 10 grandchildren

The funeral service took place on Wed., Oct. 11, 1972 at the Christian Reformed Church of Escalon, Calif., conducted by the Rev. D. Clark and the Rev. L. Voskuil.

On Thanksgiving Day, 1972 the Lord called home His Child, our fellow-office-bearer

TIEMEN OOSTERHOF

at the age of 59

Of him we may testify that he has fought the good fight, finished the race, kept the faith. Henceforth there is laid up for him the crown of righteousness.

We pray that the Lord may graciously comfort Mrs. Oosterhof and her children.

Wyoming, Ont.,

J. Nutma, Pres.,
P. Poort, Clerk

A TEACHER'S GAIN IS OUR SCHOOL'S LOSS

The John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont., needs a

GRADE 4 TEACHER

Starting January, 1973.

Please send your application with full particulars and references to the principal, Mr. T. Bergsma, at the school.

Due to unforseen circumstances Duncan Christian School is in need of

A TEACHER

Send applications to the Principal, Mr. H. J. Bulthuis, 1050 Prevost Rd., Duncan, B.C. Phone (604) 748-9725.

SOLICITOR

Small growing general law firm St. Catharines wishes a recent graduate or junior lawyer for general practice of law. A willingness to practice law in accordance with Christian Biblical principles is essential. Your reply to Albert J. Bakker, Barrister & Solicitor, 93 Ontario Street, St. Catharines will be treated in strictest confidence.

On Thursday morning, Oct. 12, 1972 the Lord took unto Himself in His Glory my beloved wife, our dear Mother, and Grandmother

MRS. JELKINA GEERTRUIDA BRON
(nee Stroop)

At the age of 65

"I will sing of my Redeemer and His wondrous love to me on the cruel cross He suffered. From the curse to set me free. Sing, O sing of my Redeemer! With His blood He purchased me. On the cross He sealed my pardon. Paid the debt and set me free".

Her beloved Husband
Albertus Bron
Edmonton

And dear Mother of
Dick & Agnes Bron
Edmonton, Alta.
Ted & Renny Bron
Edmonton, Alta.
John & Winnie Bron
Mt. Brydges, Ont.
Bert & Diane Bron
Edmonton, Alta.
Swony & George Fij
Edmonton, Alta.
Jacqueline & Henk Velsink
Edmonton, Alta.

and 24 Grandchildren

9508 - 154 Street,
Edmonton, Alta.

The Third Christian Reformed Church of Edmonton, Alberta expresses her sincere sympathy to Mrs. M. Guillaume and family in their sorrow over the death of their beloved husband, father and grandfather, our former pastor,

THE REV. FRANCOIS GUILLAUME

In humble and deep gratitude we remember our late brother's valuable ministry among us for a period of almost five years. May the Lord through His Word and Spirit abundantly comfort and strengthen. We know that for those who live and die in the Lord complete victory is certain.

The Council,
Third Christian Reformed Church

Edmonton, Alberta

In vrede ontslapen in zijn Heer en Heiland onze geliefde oom

JAN FEDDES

op de leeftijd van 75 jaar

Burlington, Ont., 23 October

Psalm 23:4

Piet en Dorothy Feddes
R.R. 3, Wallaceburg, Ont.
Fred en Tine Feddes
R.R. 2, Port Cambton, Ont.

en families

De begrafenis heeft plaats gehad in Burlington, Ont., op 25 October, 1972.

Retired teacher whose wife is in a nursing home needs a housekeeper. 5 miles from a Ch. R.C. in Southern Ontario.

Letters under No. 3094
c/o Calvinist Contact
P.O. Box 312 Stat. B
Hamilton, Ont.

Home with three young children having recently lost Mother requires a

HOUSEKEEPER

Private living quarters. Within 60 miles of Toronto. Write to: Mr. A. Kort, 93 Burton Ave., Barrie, Ont.

The Hamilton District Christian High School invites applications for the position of a full-time

CARETAKER - HANDYMAN

to begin as of Dec. 1, 1972. Salary and contract details will be discussed with qualified applicants.

Write stating qualifications, experience and salary expected to The Building Committee

Hamilton District Christian High School
28 Athens St.,
Hamilton, Ont.

GRIMSBY

COUNTRY DUPLEX

Located a stones throw from Lake Ontario, with view of surrounding fruit orchards, a truly beautiful setting. Each suite is spacious, containing 2 bedrooms, living room, kitchen and family room. Both interior and exterior are in immaculate condition. Excellent opportunity to live in a pleasant area while enjoying an income from your property.

Harold Jarvis Real Estate Limited (Realtor)
41 MAIN ST. W., GRIMSBY
643-1269 (no charge) 945-2208

Welke vrouw of weduwe zou graag samen willen wonen, met een alleen staand retired man (weduwnaar) in het zuiden van Ontario? Letters onder No. 3102 Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

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MARRIED MAN

to look after 1400 head beef feed lot. House, heat and hydro supplied. Apply Robert Dobbin, R.R. 3, Petrolia, Ont. (519) 845-3882.

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S. H. BOERSMA, REALTOR
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With complete automatic feed lot; 5 large silos; all tiled land. Real money maker. Owner selling due to illness.

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100 acre gravel farm, full price $30,000 with $5,000 down, half of gravel sales to be applied to mtg. Tremendous opportunity for making real money.

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Selling for health reasons; steady income; with good chance for expansion.

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2 excellent dairy farms, barn cleaners, pipeline milking. $45,000 and up. Call S. H. (BERNIE) BOERSMA at 393-6769 for more details on the above properties.

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Rich dark soil; some bush. Small house. New barn and drive-shed. Excellent market farm potential. Reasonably priced. An ideal purchase for the market farm enthusiast. Equipment optional. Call JACQUELINE MacDONALD at 1-519-271-2378 for details.

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FRED W. BRAY
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Due to illness, fish and chips store, eat in and take out. Complete grill and soft ice cream. Seating capacity 31. Ideally located in the city of Guelph, Ont. By appointment only. Phone 1-519-821-7217.

What Shall It Profit Man

SPRINGFIELD, Mo. (EP) — The Assemblies of God Radio Department is distributing a pamphlet containing the personal testimony of faith in Jesus Christ by Ford Motor Company's vice president, Product Development Group.

Titled, "God Had a Better Idea," the 24-page booklet contains the testimony of Harold C. MacDonald's journey into faith.

"As a trained engineer," MacDonald told Assemblies of God Radio Evangelist C. M. Ward, "my most difficult step to believing was to accept something for nothing. I thought I had to do something to merit God's favor."

The auto executive said he discovered that "by grace are ye saved, through faith: and that not of yourselves, it is the gift of God; not of works lest any man should boast."

Until he found the reference in Ephesians 2:8, 9, he considered the proposition unlike a proper mathematical formula. "I wanted to see all the components," he said.

On his office wall, alongside full-color action shots of racers powered by Ford engines, hangs a motto with the words of Mark 8:36, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

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OTTAWA REPORT

A look at Canadian-U.S. Relations

by Norman Campbell
Parliamentary Press Gallery

(Canadian Scene) — The opinion of the Government here is that "concern over Canadian-American relations has become almost an obsession for Canadians in recent months in the wake of the United States' economic measures of mid-1971 and the difficult trade negotiations that followed". The official view is expressed by the editor of International Perspectives, published by the Department of External Affairs.

We doubt the premise that obsession describes the attitude of many Canadians, outside the new left, to the United States. A mind possessed by a single theme, or love, or hatred to the exclusion of other themes, loves or hatreds. Thus Canadians obsessed with Canadian-American relations might be expected to have only casual views on such things as bilingualism, taxes, the welfare state, unemployment, etc. Thus the declaration in the first paragraph may be more wishful thinking than a statement of fact.

Canadians watch with interest the Nixon-McGovern battle in the United States. (The preponderance of opinion in Ottawa is that the election will be an easy victory for Nixon.) But watching with interest, most Canadians realize, we think, that the outcome of the election, barring a drastic and unexpected swing to the Republicans in the Congressional elections, will have little effect on Canadian-American relations.

John W. Homes, director-general of the Canadian Institute of International Affairs, has written of "the constant dilemma" of Canadian-American relationships and makes no prediction that the dilemma is about to be resolved. Mr. Holmes takes the position, and we think it is the correct one, that the problems will have to be solved by Canada and on her initiative. He points out a new factor, an emerging one: "The United States has been a good neighbour of Canada during most of two centuries when Americans had no strong reason to envy the Canadian standard of living. How would they adjust to a situation in which, even if the Canadian per capita income remained lower, its standard of life was apparently higher:" The question suggests that depletion of American natural resources while Canada is really only beginning to exploit hers could produce the situation of a higher standard of iving in Canada than in the United States.

Mr. Holmes says Canadians want the United States to understand that because the two nations are so unequal there are things Canada must do, such as the promotion of a national broadcasting system. There is no anti-Americanism in such things.

Americans may quite properly ask what specific constraints they have put on Canadian independence, says Mr. Holmes. A Canadian would be hard put to answer because "there is little available evidence of what might be called United States dictation to Canada". There is no proof that American control of Canadian enterprises touches Canadian foreign policy. What restraints do operate are a natural result of Candian belief that the maintenance of American strength and prestige are in Canada's interest.

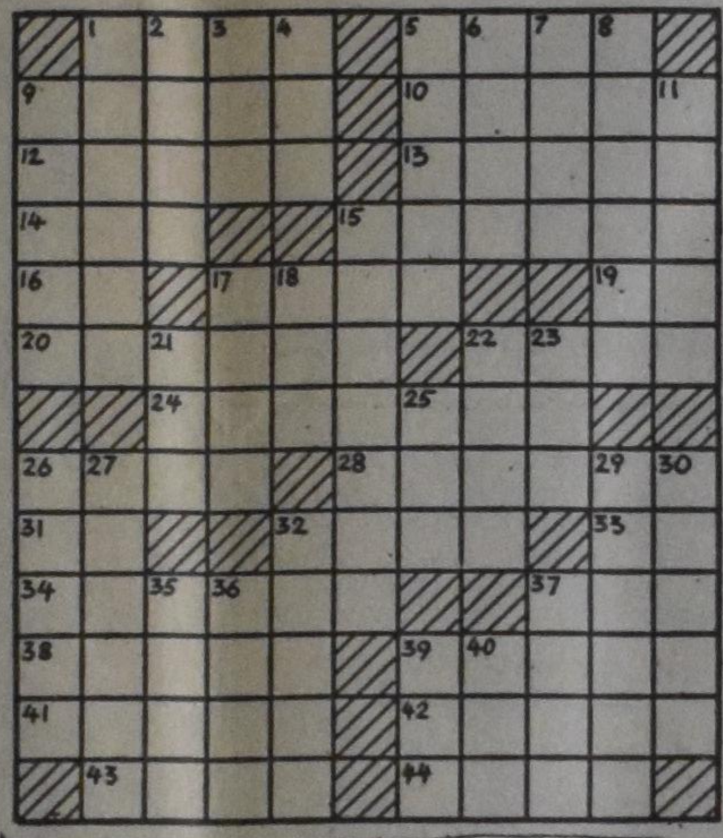
A border as long as that between Canada and the United States will forever generate problems, thinks Mr. Holmes. The day-to-day emergence of these problems means that it is impossible for the United States to have today a Canadian policy that would be a sure guide for tomorrow.

CROSSWORD

ACROSS
1. Bridge support
5. Fellow
9. Hasten
10. Roman house gods
12. Rub out
13. Silk veil (eccl.)
14. Inquire
15. Handle clumsily
16. Music note
17. Point of land
19. Type measure
20. Heavy boring tool
22. Soaks flax
24. Haggle
26. Obligation
28. A going out
31. Bovine
32. Worry
33. Greek letter
34. Shops
37. A Shoshonean
38. Mistake
39. Biblical king
41. Drawing room
42. Obtuse or acute ——
43. Places
44. Feat

DOWN
1. Ship's officer
2. Jordan's neighbor (var.)
3. Bitter vetch
4. Grain
5. Hit (colloq.)
6. Damage
7. Mideast native
8. Small lead shot
9. Core
11. Appears
15. Handles
17. Petty quarrel
18. Equal
21. Subside
22. Uprising
23. Conclude
25. Hewing tool
26. Measures of medicine
27. Special news editions
29. Incalculable
30. A napped fabric
32. Flowerless plants
35. Voided escutcheon
36. Source
37. Advocate
39. Owned
40. Compass point (abbr.)

Answer



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